

# Zion's Herald.

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## Zion's Herald.

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## THE MASTER'S SECRET.

Minnie Leona Upton.

Long time ago, within a city olden,  
There dwelt the master of a wondrous art;  
Unmoved by chance or change, in silence golden,  
Faithful he wrought apart.

Till in the voiceless wood, o'er which he pondered  
With love unforgotten, devotion deep and rare,  
Such melody awoke that one who wandered  
Unresting, everywhere,

And witched the weary world with magic fingers,  
Moving in harmony o'er vibrant strings,  
Cried, "In his violin an angel lingers —  
A soul within them sings!"

Then to the master many came and pleaded  
With him to teach them and his secret share;  
And patiently he taught, and well they heeded,  
Working with zealous care.

But when, their anxious toil at last completed,  
The testing-time, the day of trial, came,  
No melody divine their sad hearts greeted,  
And then they cast the blame

Upon their teacher: "Still is something needful —  
The one great thing! You have deceived us  
sore!"

He answered: "Listen! Ye are greatly heedful  
Of many things; but more  
"Is yet required. Have ye strength for sharing  
The secret which will make your toll divine?  
Then, put your heart into your work, unsparing,  
As I have lavished mine."

One day he fell asleep, and there they found him,  
Resting at last in his accustomed place,  
With well-loved work lying, unfinished, round him,  
A smile upon his face.

And then — heed well, I pray, the wondrous sequel —  
The treasured violins that he had wrought,  
Which others, wise and skilled, had striven to equal  
With toll that came to naught,

Became as others, of that life forsaken  
That from its pulseless shrine had flown away,  
And never more could any touch awaken  
The heart that in them lay.

A legend? Aye! Yet truth within it lingers —  
Truth for all time, and true of every art:  
He works in vain who brings but skill of fingers  
And still withhold his heart.

Boston, Mass.

## The Outlook.

Corn will be king this year, in the grandeur of its harvest, unless some adversity befalls the crop. The expectation, now based on reliable returns, runs as high as 2,400,000,000 bushels — about twice as large as last year. A harvest yielding this enormous quantity would, says the New York Times, "break the record."

A deed of almost incredible wickedness is reported from London. Two boys, of the ages of eleven and thirteen, named Coombs, sons of the chief steward of a transatlantic "liner," were found playing cards in their home which contained the decomposing corpse of their mother whom, by their own confession, they had deliberately stabbed to death while she was sleeping because she had whipped one of them. After committing the bloody deed the two young fiends proceeded to pawn a number of valuables and spend the proceeds in going on excursions and visiting places of amusement. Dime novels had apparently upset their minds, but their crime was so unnatural, and their demeanor so cool, that the magistrate remanded them, pending a trial of their sanity!

Of the 47,000 inhabitants of modern Jerusalem, three-fifths, or fully 27,000, are Jews. This computation, which has such excellent authority as Dr. Selah Merrill, is highly significant. Add to it the steps recently taken for the erection of a Jewish university in that city, and the establishment of dozens of Jewish agricultural colonies on the sacred soil of Palestine, and students of prophecy will not fail to recognize herein one of the most important of "the signs of the times."

Only one substance in the solar atmosphere as revealed to us by the spectrum baffles the search of scientists as being as yet unknown on this earth of ours. There were until lately two, but M. Deslandres has found one by treating the gas from cleveite with sulphuric acid, which yields the extreme red ray which has so far been so puzzling; and now only the green line — "the line of the crown" — remains undetected. The sun reports it as belonging to its substance; it will doubtless ere long be found among substances on this planet.

At the next State election in Louisiana a constitutional amendment will be submitted to popular vote which proposes to limit the suffrage to those who can read and write, or who pay taxes on property assessed at \$200 or more. The Negro, of course, is aimed at in this proposed amendment. The Republican State committee very properly appeals to their followers to resist this attempt to divest of citizenship the poor and unlettered — constituting more than one-half the population of the State — and rob them of hope in that the State makes little or no provision for public education.

It will be regarded by the Vatican as a stinging insult for the Italians to observe, hereafter, the 22d day of September, the anniversary of the papal evacuation of Rome in 1870, as a national *fête* day. Signor Crispi had his reasons, doubtless, for securing the enactment last week of this appointment. "The government," he succinctly stated to the Senate, "desires neither a concordat nor a combat." The Pope, he intimates, will be treated with all respect as "the head of a religion;" his sovereignty over any portion of Italian soil will evidently be refused, now that the day of its expiration is to be treated as a festival.

With all the poverty of London there was never so much capital awaiting reliable investment as now. It is lying in banks on deposit at nominal rates, or loaned temporarily to enterprises sound enough in themselves but yielding inadequate returns. The total is estimated at the enormous sum of between £350,000,000 and £400,000,000. It would come to this country for permanent investment if confidence were felt in our national finances. As the matter stands, however, Argentine railways, and South African land, gold and diamond shares, will probably absorb a large part of it. Pity it is that some of this glut could not benefit, or find employment for, the struggling thousands in the East district of that great capital.

English public schools and universities have many graduates, or former scholars, residing permanently in this country. A movement has been started in Chicago to form an association of these alumni, and establish local branches in New York, San Francisco and Chicago, with a club-house in each of these cities. An annual dinner is proposed on the same day in each of these centres. Lists will be made out of all these "public school" boys and university men residing on this side of the water for the use of the members. The organization promises to be helpful and influential. Says the New York Tribune: "It is necessary to state that the term 'public school' in England means exactly the opposite to its accepted meaning in the United States. Originally there were only seven public schools in England — Eton, Harrow, Winchester, Charterhouse, Westminster, Rugby and Merchant Taylors; but lately many more big schools

such as Shrewsbury, Haileyburg, Clifton, Cheltenham, Brighton, Repton, Radley, Dulwich, Felsted, and others have come to be recognised as equals of the older foundations. The universities of Oxford, Cambridge, Trinity College, Dublin, Durham, London and Edinburgh possess the same status in Great Britain that Yale, Harvard, Princeton and the University of Pennsylvania hold here, and so an organization of the alumni can easily be understood and appreciated."

The climax of Tory success last week was reached in the defeat of John Morley, the most consistent follower of Mr. Gladstone in his scheme for Irish Home Rule, on the very ground where the famous Liberal program was formulated — Newcastle-on-Tyne. The return of Rt. Hon. Herbert H. Asquith by a greatly increased majority, and the election of Sir T. D. Carmichael as successor of Mr. Gladstone in the Midlothian district, lightened for a brief moment the darkness of Liberal disaster; but it was only for a moment. As day followed day, the Unionist majority continued to roll up. At the close of the week, pollings had been made in 491 of the 670 constituencies; 340 of these had been carried by the Government, while the opposition could claim only 151. So strong is the net gain of the Conservatives that they may treat lightly the program of the Unionists, and Mr. Joseph Chamberlain may discover that his scheme for Democratic reform will lack favor.

## Worthy of Recognition.

Thirty years ago a young student in a London hospital became interested in the homeless waifs of that great metropolis. Abandoning his professional prospects and society life, he devoted himself to their rescue and uplifting. He began his work in a single room, gathering in all that it would hold, but that modest beginning "has grown," says the *Philadelphia Record*, "into dozens of institutions for sick, destitute and neglected children of both sexes, where they are carefully schooled and trained;" and the thousands of those whom he has thus rescued constitute today "an army of young skilled mechanics, artisans and domestics of which any country might justly be proud." Their benefactor — the well-known Dr. Thomas J. Barnardo — reaches his fiftieth birthday this year, and a testimonial fund is to be raised in England "in recognition of his work in the cause of humanity."

## Mr. Sovereign's Proposed Boycott.

General Master Workman Sovereign of the Knights of Labor has reached the conviction that the national banks are responsible for the destruction of the greenbacks, the payment of the bonds in coin, the funding acts, the demonetization of silver, and "all the corrupt financial legislation in this country for the past thirty years." He accuses the national banks of having "boycotted and discriminated against every kind of money that promised relief to the debtor class and prosperity to the industrial masses." Whereupon he proposes to boycott the banks; and he calls upon the members of his association and "every person whose love of justice is above the sordid interest of the tyrants," to refuse to accept national bank notes after Sept. 1. It is difficult to see what advantage would be gained by this boycott to the labor unions, even should they follow the dictum of Mr. Sovereign. National banks find but little profit in the circulation of their notes, because they are compelled to keep on deposit at Washington securities which they could more profitably invest elsewhere. There are only \$211,000,000 of these notes in circulation, while there are \$950,000,000 of other kinds of money outstanding. Strictly these notes are not legal tender and can be refused; but they can be taken at once to the treasury and be redeemed by legal tender notes. If they were all thus redeemed as the result of a general boycott, the only result would be the contraction

of the currency to that amount, which would hurt the workingmen more than it would the banks.

## The Pan American Congress.

It has been in session at Toronto, Ontario, since the 18th, and will continue one day longer. The sphere of its discussions includes both religion and education, and the participants represent the faiths and phases of both. Nearly a thousand delegates were present at the opening session. Among the speakers whose names are well known were Archbishop Ireland, C. D. Bonney, of Chicago, President H. Wade Rogers, LL. D., President Thwing, Theodore F. Seward, Rev. H. K. Carroll, of the *Independent*, and Editor Albert Shaw, of the *Review of Reviews*. The program is a comprehensive and rich one. In many respects, especially in its catholicity, this Congress resembles the World's Parliament of Religions held in Chicago two years ago. A speaker from this vicinity, Rev. D. N. Beach, of Cambridge, in treating the topic of municipal reform, stated the encouraging fact that, whereas in 1886 Cambridge with 70,000 people had 123 saloons, today, with 85,000, she has none. The saloon element has been voted down for nine years in succession. As a consequence, the city stands today in the forefront of self-governing cities of the continent.

## The Murder of Stambuloff.

On the evening of July 15, ex-Premier Stephan Stambuloff was attacked by four assassins on a public street in Sofia, and left for dead. He survived, however, until the 18th, when he expired. This third assault upon him was successful, and this ablest and most patriotic of Bulgarians is no more. The real instigators to this cowardly deed thus far remain concealed. They may have been friends of Panitsa, whom the Premier personally arrested and caused to be executed for treason, or the Russophile Zankoff may have resorted to this bloody method to pave the way for his return to power. The assassins may have been Russians who were bent on removing the chief obstacle to the Czar's absorption of the Bulgarian principality. But whoever were the instigators, the conviction of Prince Ferdinand's complicity in this awful crime grows stronger day by day, and certainly has a plausible basis. The Prince is at Caribad. He had refused permission to Stambuloff to leave the kingdom for purposes of medical treatment, thus retaining him within reach of those who, as none knew better than the Prince, were plotting for his life. The black ingratitude of this behavior will appear when it is remembered that the Prince owed his throne, the enlargement of his kingdom, and the removal of the difficulties in the way of his marrying his present wife, Princess Marie Louise of Parma, to the man whom subsequently he crowded out of office in his anxiety to please Russia, and treated with utmost disdain. Concerning Stambuloff's work for Bulgaria, the New York Tribune says: —

"The likening of him to Prince Bismarck is appropriate. He was not only the political creator of Prince Ferdinand; he was the creator of the nation over which Prince Ferdinand reigns. He was among the first to take up arms against Turkish oppression, and he thus served as a soldier in the Russian army. But he was never deluded with the notion that Russia was fighting for Bulgarian freedom, or for anything but selfish conquest. He knew perfectly well that Russia's aim was to make Bulgaria a second Poland. Naturally he objected to any such scheme. He preferred even the cimeter to the knout; but he believed Bulgaria might be kept free from both. It was he who kept her free more than any other man. That brought and centred the wrath of Russia upon him — the wrath of the conqueror against the one who stands between him and his prey. There are few more thrilling chapters of modern history than the story of his defiance of that wrath, of his holding out, year after year, against the secret intrigues and open attacks of the great northern power, and of his meanwhile forming and educating the Bulgars into a robust and patriotic nation."

"His work is done. Whether it is to abide or to be undone, we shall soon see. Prince Ferdinand dismissed him, as the price, or part of the price, of Russia's favor. But that favor is not yet gained, nor does it seem any nearer being gained than it was years ago. The only way in which it can be fully gained is, probably, for Bulgaria to consent to become a satrapy of the Czar. Against such a catastrophe Stephan Stambuloff fought valiantly and successfully for many years. With him removed, who is there left to resist it?"



## Denominational Peculiarities.

### II.

#### WHAT DOES THE PRESBYTERIAN CHURCH STAND FOR?

W. C. Gray, Ph. D.  
Editor of the Interior.

EVANGELICAL Christians stand for the same things; and those of us whose duty it is to magnify differences and thus keep up the *esprit de corps* of our several denominations, only do it for exercise when we are short of a topic, and then not very seriously. I find that my friends on the various denominational papers are all working on the same lines, for the accomplishment of the same results; are animated by the same desires and hopes, and employ substantially the same forces and methods. We laugh at each other's serio-comic pretensions to superiority. Our Episcopal brethren enjoy their airs, and so do we.

It will be observed that in this series of papers, in magnifying, each, his cult, we draw largely upon the common heritage of Christianity. It is only a question of emphasis, and usually of undue emphasis. An overdrawn girder in a bridge must be compensated for by an underdrawn complementary girder, which condition does not add to the stanchness of the structure. I never knew of a man or a church over rigid on one point without being more or less pliable somewhere else.

Presbyterianism emphasizes

Doctrine, Education and Missions.

Theoretically the system is perfect; practically it is superb — an energetic, persistent and powerful denomination which exhibits a generosity and fraternity toward other denominations that I do not think are equalled. It is the most intolerant of the sects in doctrine, and the most non-sectarian of them in practice. We are so rigorous in doctrine that we allow ourselves ample compensation in charity, good-will and tolerance toward differing types of our common faith — provided always that the dissident is not ecclesiastically in reach of our dogmatic scalping-knives. We do not chase wild geese.

Our people are well educated, and we make a specialty of colleges and academies — have a board and a secretary for promoting them, and take collections in our churches for them as regularly as we do for missions. We believe in the smaller colleges and are dotting the land with them. We gave over a million dollars for foreign missions in 1893, our mark being a million a year. We are rich and generous; paid into our church treasuries over fifteen millions for that year. There are 930,000 members in our branch, we have a million Sunday-school scholars enrolled, 8,000 churches, 7,000 ministers, 35,000 elders. Our gifts to other denominational and non-denominational enterprises are very large — far beyond that of any other sect. For example, the Moody work here, one winter, cost \$50,000, of which our Presbyterians paid \$40,000; and it is so all along the line of the Tract and Bible Societies, Sunday-school Union, temperance work, etc.

But Presbyterianism has an inherent constitutional defect which has caused us enormous losses and has more than once threatened our extinction, and which has in it we know not what disasters for the future. This defect is

A Lack of Ecclesiastical Coherency.

This, I say, is inherent in us, arising from two overdone virtues. Our Calvinism renders us personally independent and willful. Our motto is, "God alone is Lord of the conscience," and every Presbyterian thinks that he and God are the majority. Put along with this our love of dogmatism, and the result is the brashest of ecclesiastical timber. Every Presbyterian is his own pope, and he is liable not to limit his diocese to the circumference of his waistband; and where he does not, there is a demonstration of the physical law that two bodies cannot occupy the same space at the same time. We have continually split up into little sects. This alone has hindered us from being immensely the predominant church in the United States. In the colonial times, and in the early years of the Republic, Presbyterianism had all the advantages. The Scotch-Irish had planted it from Plymouth to the Carolinas. Its polity was purely American, and adapted to America. Some of our historians boast that it furnished the designs and specifications for the American Constitution. I will not say so much, but only that the republican idea of representative government pervaded the American mind, and crystallized itself in the church session and the

town meeting, in the presbytery and the state legislature, in the General Assembly and in the Federal Union. We had the advantage over Congregational polity, because local independency and isolation were opposed to the general aspiration after nationality and a strong government. We had the advantage over the Episcopal polity, because it is monarchical. In short, we were the only American church pervaded with and organized upon republican principles. We had other advantages — the Scotch, Scotch-Irish and Dutch energy, industry and thrift. All these were Presbyterians. We had also a genius for education — there never was any illiteracy among us; and our people were enterprising, courageous and enduring. I myself can distinctly remember the kind of people we were in the then Western frontier — shrewd, plucky, industrious and deeply religious.

Now I do not myself believe that anything, on the whole, has been lost to the general cause of Christianity by the division of Protestants into denominations, or by the division of Presbyterians into sects. When a church becomes numerically great and rich it is nearly certain to become tyrannical. When it has great centralized or centralizable power it develops rivalries and a factional spirit in its own fold. Especially does large ecclesiastical property tempt mercenary ambition and ambition to rule. The salvation of you Methodists has been that you are poor. The times that will try your faith are coming. You will have the partisan spirit and more or less of the disreputable methods of civil politics. If the people of the United States were consistent to their own principles,

We Would All be Presbyterians.

A republican church and a republican state — that would be consistent, harmonious and artistically perfect. A church without a bishop and a state without a king — that is the American idea of religion and government.

But though we split as soon as we were big enough to hold a wedge, expelling New Brunswick Presbytery, which is our present Princeton; split again on Psalmody, the psalm-singers again splitting into five sects, and the hymn-singers into three; though our Presbyterian mother (like John Rogers' wife, according to the New England primer) has nine small children and one squallor (Union Seminary) kicking at the breast, yet here we are — rich, generous, consecrated, loyal to Christ; educated, brainy, enterprising and holding fast with an iron grip upon the fundamental principles of civil and religious liberty and law, and holding fast to much else, also, which has no relation to this or to any other useful purpose. We have been housekeeping for two hundred and fifty years, and we keep everything that was useful at the time when it was brought in. Nothing wears out and nothing is pitched out. We are a museum of antiquities and of modern progress.

I am glad to say that we are making a remarkably steady increase in numbers and in benevolences; growing faster proportionally than the increase of the population of the country, and increasing our benevolences at a high ratio above the increase of our members. We are displaying, also, an increasing coherency. The Presbyterian who stands alone with God as a majority is more inclined to tolerate the rest of the million. Public worship in our church is very attractive to serious and earnest Christians and to thinking men generally. It is reverent, devout, spirited and refined. It readily endorses to a glow of enthusiasm. The music is of the best, the prayers are in finished English and filled with the spirit of sincerity, the sermon is by a well-trained scholar who is alive to the graces of literature and of oratory and who is at all times doing his best. There is always a sharp competition for any self-supporting pulpit, and the successful man must be satisfactory to a cultured and critical people.

You have noticed that our Home and Foreign Mission Boards came out at the end of their fiscal year with an aggregate debt of \$460,000. That is a good specimen of the enterprise and confidence of our people. The secretaries did not like it, of course, but the Assembly and the people were not alarmed. This money has been borrowed of the New York banks, on unindorsed paper. We consider it a bagatelle. It is less than fifty cents a member, and we shall pass the plates and pay it off.

I do not believe that Presbyterianism stands for anything other than those things for which all evangelical Christians stand. We each have our regimental flag, types, and traits, more or less useful or inspiring. But we should be careful not to let them

obscure the real and eternal things of our faith. They are only evil when we unduly exalt and contend for them, or allow them to mar mutual Christian affection and confidence. It is wrong to elevate a polity or a rite to the place of a vital doctrine. It is wrong to claim any superiority over each other in loyalty to Christ and to His commands. It is a wrong, also, which our Lord will take notice of, because He will humble self-exaltation and choose to special honor the poor in heart. I do not think He cares when we employ more or less of wood, hay and stubble in our ecclesiastical structures, because He knoweth our frame and remembers that we are dusty dust; but He will burn up all such stuff, all the same, and leave nothing that is perishable. Heaven is not Noah's Ark, nor its inhabitants an antiquarian society. It is all new there — new and fresh as an old diamond or old gold. We will leave a mighty pile of theological and ecclesiastical rubbish to be burnt up with the world; and sometimes I think that will be the main reason for burning the world — to make sure of a good and thorough riddance of it.

Chicago, Ill.

#### THE WORK OF HARVARD OBSERVATORY IN PERU.

Prof. Solon I. Bailey.

NO observatory, however large, attempts to cover the whole wide realm of astronomy. Many an astronomer has devoted himself entirely to a single branch of his favorite science; and even Harvard Observatory, which has in all about forty assistants, cannot work the whole field, but only in certain definite lines carefully determined or approved by its well-known director, Edward Charles Pickering.

While this is true of the whole Observatory, it is especially true of

The Arequipa Branch.

It may not be quite obvious to some people why so much money should be spent and so much trouble taken to send observers and instruments to Peru, instead of keeping all together in one large establishment in Cambridge.

There are two or three good reasons for this.

It is a familiar fact that the whole sky is not visible from any point in the United States. If an observer stood on the equator at a reasonable elevation he would be able to see the whole sky in the course of a year, although the portions near the poles would always be obscure from their nearness to the horizon. At the north pole he would never see more than one-half the sky, at the south pole only the other half. At Cambridge, which is about half way from the equator to the north pole, one may see about four-fifths of the whole sky. Sometimes astronomers who could afford to do so have made voyages south in order to see what wonders were in the southern sky; but the Harvard Observatory is the first to unite, under one direction, systematic and continued investigations over the whole sky.

Moreover, though Cambridge is a fine university city, and Boston the "hub of the universe," these facts do not prevent the location of the Observatory there — so near one great city, and within a smaller one — from becoming an increasingly bad place for an observatory; for the nearness of cities means smoke, dust and commotion throughout the twenty-four hours; and at night, which is especially the working time of astronomy, there is, in addition, the glare of electric lights.

In Arequipa we have that part of the sky not visible in Cambridge, a wonderful climate, an elevation of 8,000 feet, and as yet no electric lights.

The astronomical equipment in Arequipa consists at present of one refracting telescope of thirteen inches aperture, two of eight inches, and one of five inches; one reflector of twenty inches and several small instruments.

The conditions for visual work are very favorable. This results from the steadiness of the atmosphere, making what is known as good "seeing." This is of the greatest importance in astronomical work, and I will illustrate by a single example. In the universe are many pairs of stars; often these are found to be physically double, revolving in vast orbits about their common centre of gravity. For the detection and measurement of these close stars the very best seeing is desirable, and it is a fact, owing to the fine climate of Arequipa, that close doubles, which in Cambridge would usually be difficult or impossible, are comparatively easy objects. It must not be

supposed that those stars which appear close together to the naked eye or in a small telescope, are generally regarded as doubles by astronomers. In Arequipa, with the thirteen-inch telescope, whose focal length is sixteen feet, two stars are easily distinguished, whose distance apart is one-half of a second of arc, when their brightness is approximately equal, and in the most favorable cases when the angle is one-fifth of a second. Without some form of illustration, an arc of a fifth of a second may have no meaning to the reader. An orange having a diameter of three inches would subtend an angle of one-fifth of a second at a distance from the eye of fifty miles; or a man six feet high, at a distance of about one thousand, two hundred miles.

A power of 1,000 diameters can often be used to advantage in Arequipa. This means that the surface of any body, such as the moon, is seen having an area a million times as great as with the naked eye. Of course only a small bit of the moon can be seen at once. With such a power, the moon, to use a familiar but dangerous expression, is brought to a distance of 240 miles from us. Although its apparent size would be the same in both cases, I should much prefer to see the moon at the distance of 240 miles with the naked eye, if such a thing were possible, than with a telescope magnifying a thousand diameters, and chiefly because not only the moon is magnified but the unsteadiness of the air as well. Sometimes we read in the newspapers statements to the effect that some new great telescope "will bring the moon within 40 or 50 miles of the earth." Such statements are half-truths, in some respects as bad as falsehoods. Nevertheless, features very much smaller than our cities can readily be seen on the moon, and it is a little unfortunate that our satellite shows no reliable signs of life; for, if people like ourselves lived there, while we might never see them, we could watch some of their works.

Nowadays

Photography is Playing a Leading Role

in astronomy. It is quite true that some things can be seen much better than they can be photographed; as, for example, faint planetary markings. On the other hand, many things can be studied better from photographs than directly from the sky itself. Not only can charts be made showing as many stars as desired with a fraction of the work necessary by the old process of visual work, but the constitution of the stars can be most advantageously studied by photographed stellar spectra.

Many stars are photographed which are invisible to the eye in the same telescope. This is accomplished by making the exposure very long. In these days, when every other person is an amateur photographer, this subject will be plain. For a photograph of a landscape an exposure of a second or two is more than sufficient; to photograph the fainter objects of the sky requires a long time. In Arequipa not long ago one exposure was made of fourteen hours, on four different nights. Now, since the stars will not stand still to have their picture taken, the great telescope must be made to follow their motion as perfectly as possible by delicate clockwork. This, however, in a telescope of great focal length, is by no means sufficient; but the observer must follow it all the time by watching a star visually, which by proper appliances is made to keep the telescope almost perfectly in position. Each succeeding night the telescope is swung back into position, and as the stars again come into the same place as the night before, the clockwork is started and the observer begins his watch again. So perfectly is this done that, when the plate is developed, each star, during the hours in which it has been pouring its light upon this plate, has left for its record only a tiny round dot.

In the whole sky are visible to an average eye about 6,000 distinct stars — at any one time 3,000. In the southern sky, just too far south to be visible in New England, is a wonderful cluster, perhaps the most wonderful in the whole sky. To the naked eye it appears as a hazy star of medium brightness. Visually, in a telescope of great power, it is a beautiful object — a confused maze of faint stars. With our thirteen-inch telescope photographs have been obtained of this one object, in which by actual count over 6,000 distinct stars have been found. If the whole sky were covered with stars as thickly as they are found toward the centre of this cluster, the sky would contain ten thousand million stars.

A great number of plates of different kinds are taken in Arequipa and sent to Cambridge, where a staff of assistants examines them under the direction, chiefly, of Mrs.



Fleming. Mrs. Fleming, who might almost be called Professor Pickering's "right-hand man," enjoys a wide reputation and is a good example of what a woman can do in science.

I must not close this brief outline of our work, written in fulfillment of a promise made long ago to the editor of ZION'S HERALD, without some reference to

#### The Meteorological Stations

maintained by the Observatory. The first is on the Pacific, near sea-level. The second is on the Desert of Inlay at an elevation of a little over 4,000 feet. At the observatory near Arequipa, systematic meteorological observations have been made at an elevation of 8,000 feet since the beginning of the station. A little more than a year ago a station was established on the summit of El Misti, a half-dead volcano northeast of Arequipa. This station is in full view of the city of Arequipa and is at an elevation of 19,200 feet above sea-level. Its elevation is thus about three times that of the summit of Mt. Washington and 3,500 feet higher than Mont Blanc. It is the highest scientific station in the world. On the flank of the volcano are two other stations for comparative records. Northeast of Arequipa, in the ancient city of Ouzoo, on the plateau between the Cordilleras, has been recently placed another station at an elevation of 11,000 feet; and to close the series is another beyond the Eastern Andes, near the beginning of the great Amazonian forests, at an altitude of about 3,000 feet. To visit the last station requires fifteen days in the saddle, in a region where hotels are unknown and one's only companions are Indians and half-breeds; but the scenery through the Eastern Andes is indescribably grand, and is in itself a recompense for the hardships of the journey. It is hoped that this line of stations, across one of the most remarkable mountain-chains in the world, may throw some new light on the important science of meteorology.

Arequipa, Peru.

#### THE TIME LIMIT.

Rev. David Sherman, D. D.

SOME of our conservative brethren are concerned just now to preserve the time limit on our itinerancy. However commendable, their zeal is developed somewhat late. They remind us of the man who made haste to lock his stable door after the horse had been stolen. Those who cleave to the past order of things in this matter should have aroused themselves some time ago. What was significant and important in that lapsed order has already disappeared. A time limit, to be of any practical value, must be kept within a narrow range; it must operate near the beginning of each pastorate; the further it is extended onward, the nearer it comes to being useless by approaching a natural limit. When the preachers were changed every three or six months, or every year, the time limit was very real and practical, touching all the members of the body; but when it was advanced to two and to three years, it operated on constantly diminishing numbers in the ministry, and the extension of the pastoral term to five years practically removed the limit altogether. The limit where it now stands is positively harmful rather than helpful to the cause. It fails to limit the majority for which it was made, and really limits the small minority, including men who might profitably remain for long terms.

The reason of this is clear. It inheres in the nature of things. Though the vast majority of ministers, especially in our time, cannot retain long pastorates, a few men could do so. Such are persons of large intellectual resources, extremely good managers with men, or they possess peculiar gifts adapted to certain social conditions. A time limit to be worth anything, and, in fact, to avoid actual damage to the work, should be so adjusted as to reach the great majority whose services ought to be regulated, and to leave untouched the few who could profitably stay on for an indefinite period. To limit the latter is to handicap the work. It leaves the man you don't want, while removing the one you do wish to retain. The mill grinds the finer part of the grain, while the coarser grains pass through untouched. For instance, Edward T. Taylor was especially adapted to the seamen of Boston in his day; the time limit which should have removed him would have proved a positive injury. His usefulness and power grew with lapse of years, and until his health failed, he was unequalled for the great service in which he was so long engaged. There are other positions in the

church for which special talents are required. There is the man for the frontier; the man, also, for the city. There are men who conquer positions they themselves can hold better than any other persons. Why not allow them to continue? They work no damage to the men of briefer run; their continuance would often quadruple their influence and power for good. The rule which removes them is not a good one. But this is precisely what our rule does. It leaves unaffected the vast majority which must nevertheless be removed, and dislodges the few who could work on to advantage.

To make the case plain let us take a single instance, and our instance shall be the New England Conference, in which the working of the rule is essentially the same as in other Conferences. The following table will furnish a bird's-eye view of the facts for the current year in the New England Conference:—

Districts.	1st Yr.	2d Yr.	3d Yr.	4th Yr.	5th Yr.	Total	Conf.
Boston East,	10	17	11	2	3	43	13
Boston South,	33	18	10	5	3	69	8
Boston North,	14	13	10	8	3	48	4
Springfield,	15	14	7	5	3	44	19
Total,	52	62	38	17	10	189	44

According to this table, there are in the Conference 231 charges on which the time limit operates; 189 are filled by Conference preachers, and 42 by local preachers. Of these 231 pastors, only 10 have entered on their fifth year. Possibly, if the time limit were removed, not one of the ten would continue beyond the five years. If the whole number should be able to remain, it would yet make but ten in 231—so small a proportion as not to affect the general result. If the time limit was brought down to one year, it would affect a large number of appointments; if to two years, nearly as many; if to three years, many less; and when raised to five years the number affected becomes very small—indeed, so small that the blotting out of the rule would make no appreciable change in the movement of the itinerancy. Ministers would go and come as at present on their annual appointments, while only here and there a man would remain beyond the quinquennium. The short limit was useful when evangelism was our main business; but when we come to care for large churches, the term must be lengthened. The long limit we now have only serves to hamper the usefulness of a very few of our most available men. It secures no advantage to the church; it limits only where no limit in the statute is needed; the conditions are a sufficient limit. A rule which furnishes no aid to the vast majority should not be allowed to embarrass the small minority.

In view of these facts, it may be worth while for our conservative friends to consider whether it be worth while to make much ado about locking the door now the horse is gone. To lock the door will not bring him back; he is gone once for all.

Brookline, Mass.

#### THE CELEBRATION AT KIEL.

Chaplain H. H. Clark, D. D., U. S. N.

THE "New York" was no sooner fast to her buoy at Kiel than she was boarded by German naval officers, to take charge of us all as the Guests of Germany.

The invitations they brought and the instructions they gave as to the festivities and duties of the celebration showed us that in the end, unless certain hard rules supervened, we should be depressed and morbid victims, as in the beginning we were honored and in much danger of becoming highly stimulated and exhilarant guests.

The first invitation we accepted was to go on an excursion out to what is called the Switzer-land of Holstein. We left Kiel in the morning by special train, accompanied by German officers, who devoted the day to entertaining us with overwhelming hospitality. The country through which we passed was not grand, not even picturesque; but nature had pounded it off and planed it down as if in making it she had been thinking of cabinet work and upholstery. The only likeness to Switzerland was a water resemblance; the lakes could gracefully wear a Swiss title.

We found a lunch awaiting us at the station where we left the train. It was much more than a picnic spread. The restaurant seemed to have worked under extraordinary dictum and desire in its preparation. Carriages were at hand, as soon as lunch was over, to take us to the "New Forest"—the finest part of enfolded Holstein. This noble reserve with the beautiful and productive country around it rendered intelligible the covetousness and cupidity that so often in history have made this fair province a battle-ground. The English vocabulary of our German friends was now strained to its last idiomatic coil by the questions into which our entire volume of curiosity fairly vaporized. We

forced them to tell stories about the same historic person or event that proved to be as contrary to one another as the forward and backward motion of twin screws. I could but think of the practical jokes and numberless pranks that an alien tongue plays upon our human vanity. There is nothing that men so pride themselves in as a knowledge of modern languages; but the "multitudinous laughter of the sea" could not exhaust the humor that lies in the words and constructions of one's own language upon the tongue of an alien. For example, when I was assured that some of the oxen of Holstein weighed three thousand tons, my most monstrous ideas of the monstrous were outjumbled, and my emotions were those of amusement blended with distrust. However, we learned that Holstein is a gem to Germany, but a scar to Denmark and Austria—that through Bismarck's policy of "iron and blood" it became a part of the German Confederation in 1866; we had a glimpse into the agriculture and the manufactures of the province, the many establishments encumbering the landscape suggesting, in the latter case, a monopoly of beaded and effervescing products; we acquired interesting if not useful facts about certain of the nobility of the province; and, last of all, we were put to shame by our ignorance of what constitutes the glory of Holstein. That glory, to the people at least, lies in the names of the composer Weber and the poet Voss.

After the day's ride and ramble, a dinner was made ready for us in the little town of Eutin, in the house where the poet Voss was born and had spent much of his life. Weber, too, was in some manner to be identified with this house, but what it was we could not interpret. In the feast the honors of the day were to reach their flower; or, in deference to European custom, their vintage. We each tried in duty bound to recall something of Weber and Voss; but not even the German read among us could mention a composition of the one or so much as allude to a distich of the other. There was many a dry eye, too, as the life and death of the poet, not without feeling, were dwelt upon by an admiring German officer. Yet we did not suffer our dimness of mind touching Von Weber and Voss to prevent the enjoyment of a dinner as choice, we may add of as circumspet good-fellowship, as any with which the house had ever entertained its visitors or guests.

We were not long in discerning that our friends of the excursion were detailed by the government to look out for us during our entire stay at Kiel. We could not have escaped them had it been our mind to do so; for every officer and every sailor in the entire foreign fleet was a guest, so far as possible to be personally attended and entertained during the festivities. There was a day even for the sailors of each nation to go on shore, where the German sailors fêted and feasted them, and without the roaring times that in old days would have made of such a hospitality a season of consternation. The magnificent ships of modern navies have improved the quality and character of seamen. Sails, like horses, seem always to have been the innocent cause of not a little moral declension and worthlessness. Among all the fleet there was hardly a ship that did not embody the highest mechanical discovery and art of the age; and the thirty thousand men who manned them deputed themselves as became their association with such superb machines. We were proud of the behavior of our own men. With the growing trust of our Navy in them, and the larger responsibilities placed upon them, a new type of man is appearing in our vessels, which is not the least of the rapidly-multiplying advantages of the new Navy to the Government.

At the opening of the Canal at the Festplatz in Holtenau we witnessed perhaps

#### The Most Imposing Scene of the Century.

Beside the Kaiser-seat, the Emperor's pavilion, two vast Tribünen had been erected to seat the invited guests. All these had been decorated in best taste and the color effects were in no sense tawdry. The pavilion outdid everything of the kind we had ever seen. It was a thing of the Emperor's own planning and pride, as it was to exhibit him to unnumbered thousands. Seats had been assigned us in Tribune II. at a very favorable point for observing. We were obliged to wait some little time for the Emperor's arriv-

al in his yacht, the "Hohenzollern," by the canal from Hamburg. At length her yellow smoke-stacks were seen at the last lock. As she steamed out into the harbor sixty vessels, the entire foreign fleet, each fired a salute of thirty-three guns. It was the roar of battle celebrating a victory of peace. The Emperor stood high up in his yacht on a platform over the bridge, and the cheers of a hundred thousand voices created one of those sublime moments when Emperors even must be lifted above themselves and inspired to, inwardly reaffirm the divinity of the Imperial commission.

Such an assemblage as that surrounding the Emperor as he performed the ceremony of laying the stone to commemorate the opening of the Canal would be impossible on our side of the water. No event could call to our shores as representative a gathering. In Europe every official of any dignity at all is expensively and showily uniformed, and the opening, in the mere matter of dress, was the most brilliantly-costumed event, as we might say, of recent times. In this it was the spectacle of an age—the thousands of officials, wearing every diplomatic and military dress of the world, set off by all the orders and decorations, standing in regular formation about the Emperor and his immediate entourage, the kings and nobles of Germany. This display of dress with its splendidly defining insignia and ornamentation, ought, perhaps, to call forth my puny protest, so undemocratic did it appear; but perhaps we Americans are too unwilling to admit that in the state good government, and in the church the cause of religion, are in slightest degree affected, save in the way of harm, by official dress.

As the ceremony of laying the stone began I feared that Religion was to have no part in it. I knew that she is often treated with slight and her kindly offices repelled where once she was supreme; but I was glad, after a few minutes, to see a clergyman hallow the stone with the blessing of Luther's and Germany's Church. With a silver trowel the Emperor spread the mortar and laid the stone; then with a hammer he struck it along the edges, sinking it to its place. The Empress followed him in this part of the ceremony; and after her came the kings, in order of their precedence. The simplicities are always most impressive, and this simple act appeared to most deeply affect the spectators. How is all the splendor of this world, for the most part, derivative from the common and unobserved things! While the honors of receiving the Emperor were going on in the Kaiser-seat, a man in plain dress and leather apron, not more than sixty feet away, was mixing the mortar in a common bucket for the stone laying. How true it is that the great sermon, the great book, the great deed, the great character, cannot become actual unless, employing the figure of this Imperial ceremony, the mortar be mixed first!

The most conspicuous event of the opening week was

#### The Emperor's Review of the Fleet.

He passed up and down on either side of the vast ironclads, lying as near together as possible in a line more than two miles in length. No wonder he declared this assemblage of navies "the pledged guarantee of universal peace;" for out of this appalling enginery of destruction science has wrought the most impressive and effectual shield to the world's safety and happiness. Schopenhauer said that his science had never brought him in any income, but it had saved him a vast deal of expense. So it may be said of navies in an age when the warlike instincts and spirit of mankind are still dominated by the old Adam. As the Emperor passed up and down the line there was not a sound in the harbor save the slow churning of the "Hohenzollern's" screws. Everybody in this silence seemed oppressed by the thought of the awful contrast that lay sleeping in the compounded and stored energy beneath our feet. Thinking of the nations whose colors floated before us, we could not resist the paraphrase, "There is the hiding of their power."

No vessels in the fleet received such marked attention as our own. Our electric and pyrotechnic displays on the night of the opening seemed to touch the German heart and to loosen the German tongue. The electric burners that

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completely outlined and shaped our vessels caused them to stand out in details of great beauty. The design in the fireworks that seemed to wake up all Germany was the piece showing President Cleveland and the Kaiser side by side in the same framework. After this we received a special invitation to remain at Kiel. We stayed through the week following. The Emperor came twice on board the "New York" during that time. He wished to see the most modern and simple of all the ships, the ship that has set the naval architects everywhere thinking.

A very pretty scene took place on deck at the time of his second visit. He had sent word that he would dine on board. He arrived at 9.30 in the evening. The sun had just set, and the intense sunset glow of the far North lit up the harbor. A procession of flower boats, trimmed as gaily and richly as in the old Venetian days, moved about in our vicinity. Everybody was assembled on deck. The Emperor, standing aft with his admirals, saw a look of expectancy in the faces of the crew. They had won a notable race with one of the "New York's" boats the day before, and had requested the commanding officer to ask the Emperor's consent to name the boat after the youngest child of the imperial family, Victoria Louise. In their presence the captain preferred the request, and looking and stepping toward them, the Emperor, with marked pleasure, granted it. The captain then told the crew that they might cheer His Majesty, which they knew how to do with unrestrained enthusiasm. The Kaiser did not leave the ship till nearly 2 o'clock in the morning. The crew were exercised at fire quarters for him, and he held a night inspection of the ship. He devoted himself to smallest details, freely making inquiries of both officers and men. He thus disclosed the secret of his influence and power in Germany and in the world.

After this visit, Germany and the United States, good friends before, must be still warmer in their friendship. May every blessing come to the Kaiser and his people!

U. S. Flagship "New York."

## THE GREAT EPWORTH CONFERENCE AT CHATTANOOGA.

Bishop I. W. Joyce.

MR. EDITOR: Since the reception of your letter, this is the first available opportunity I have had to answer it.

During the months of active preparation for the International Epworth League Conference, my duties were such that I was kept from home much of the time. I had, therefore, but little opportunity to become familiar in detail with the plans of the committee, but what I do know enables me to say that I do not believe "the Negro was the subject of special and premeditated discrimination." The chairman of the committee having in charge the place of meeting and the seating of the delegates to the Conference is in every way a fair-minded man, is a member of the Methodist Episcopal Church, and never would have consented to any plan that would have led to any discrimination against the Negro Epworthians. Various plans for seating the delegates to the Conference were discussed by the committee — among them that of having the representatives of each branch of Methodism sit together — but the chairman of the committee informs me that no plan was finally agreed upon until the 25th of June, just two days before the Conference was to convene, and then only after some of the prominent colored brethren had been consulted, and they gave it as their judgment that it would be best, if the committee would so arrange, to give the Negro delegates a space in the tent so that they could sit together, and such provision was accordingly made. It should, however, be said that at no time during the Conference did all the colored brethren occupy seats in the same part of the tent; some of them occupied seats in various places in the audience. Dr. Bowen and Dr. Mason — two of our honored colored brethren, and well-known throughout the church — occupied seats on the platform, without any objection from anybody, so far as I know.

When Dr. Bowen came forward to deliver his address, he was as heartily received by the audience as any man who appeared upon the platform during the Conference. His address was thoughtful, most happy and very effective; in every way it was worthy the man, the occasion, and the great church he represented, and the approving applause which was so heartily given him at its close was a genuine pleasure to the real friends of the Negro and of his race.

The Negro ministers and members joined with the white delegates in the sacrament of the Lord's Supper; they also took part in the love-feast, happily testifying to the saving grace of our Lord Jesus Christ. A colored reporter sat at one of the tables a part of the time with other reporters, and if there was any complaining over it, such information has not reached me.

Such are the facts as I understand them concerning the "color line" in connection with the International Epworth Conference. From these facts, however, no one must conclude that all our troubles in the South on the "color question" are matters of the past. By no means, for such is not the case. "The Negro problem" is yet a difficult, a perplexing one — a hard problem to solve. Well-educated and highly-refined white men and women are yet socially ostracized in the South because of their efforts to evangelize and educate and otherwise elevate

the Negro; and, strange as it may appear, it is nevertheless true that this social ostracism is practiced by ministers of the Gospel and others who profess to be governed by the principles and teachings of the Golden Rule. If the "color line" was not yet a disturbing question in the South, then there would have been no discussion of it on the part of anybody in connection with the recent Epworth Conference.

But some improvement has taken place on this question, some progress is being made, and I am glad to say the presence of the Methodist Episcopal Church in the South has had, and is now having, a good effect upon this question; and wherever its influence predominates, those communities are freest from those painful agitations over the "race question," and the Negro feels himself surrounded by those who would always do him good, but never ill. This can but result ultimately in a kindlier spirit every where, that will spread its influence into every part of the South and produce an effect that will gladden all Christian hearts. This International Epworth Conference was so much better than anything of the kind we have ever had in the South since the war, was so much farther ahead of anything of that kind some men ever expected to see, that I feel that everybody ought to rejoice, and thank the Lord, and take courage, and have a great increase of faith.

There have been times since the war when such a Conference, composed of white and colored delegates, could not have been held in the South, but a more orderly or a better conducted convention was ever held anywhere than this Chattanooga Conference. From the first hour to the last moment the spirit of kindness, of gentleness, of Christly love and forbearance, pervaded the hearts of the many thousands gathered from every part of the United States and from Canada, seemingly bent only on one great purpose, namely, how to learn to become more efficient as laborers together with God in the building up of the kingdom of Jesus Christ on earth.

This Epworth Conference has done more than any other one event since the war to get the two great Methodisms of the United States acquainted with each other. Many thousands of young Episcopal Methodists from every part of the land came together; they sat down and talked with each other as Christians should; prayed together, unitedly believed on Christ, received the baptism of the Holy Spirit, testified to the joys of the same great salvation, shouted together over present and prospective victories, and then with pledges of prayer for each other started for their homes, determined to live lives of holy consecration to Christ, and by His help win greater victories for their Lord than any they have ever before achieved for Him; and my faith is, that as one of the results of this great Conference, there will soon be in every part of the United States and in Canada revivals of religion greater in power and sweep of influence than any that have occurred in many years.

May we all be willing in this the day of His power to joyfully enter the fields white to the harvest, and rapidly gather sheaves for our Lord!

Chattanooga, Tenn.

## SARATOGA LETTER.

Rev. H. M. Simpson.

I HEARD a distinguished prelate, in his own cathedral pulpit, not many Sundays ago, rather severely denounce what people sometimes speak of as the "killing of time," for he claimed that it was a breach of the sixth commandment. It does not exactly appear to us that the Saratoga guest need incur any very serious guilt just at present. The delicious atmosphere, so clear at times that the length of the avenue seems exaggerated, and distance becomes difficult to calculate with accuracy, together with the endless other charms of nature's providing, make one wish the beautiful days were longer, and that there were more of them. How to employ the time does become a serious question because of a wealth of attractions. What can one do, when it is known that Mr. Joseph H. Choate is addressing the Court of Appeals, and Lund's famous orchestra is dis-

cussing enchanting music upon the hotel plaza, and that a special train is announced to run to the top of Mount McGregor, the scene of Gen. Grant's final great leave-taking, while the shrine of scholars, the "House of Pallas," stands open night and day, and many of the most distinguished as well as the most delightful people in the world are moving all about you — people who are the best traveled, best informed, and have done the best service in church and state of any to be found.

The "season" opens well. There are some discontents at the absolute restrictions placed upon gambling within the village corporation, but the better class stand firm. Mr. Tompkins, proprietor of the unrivaled United States Hotel, said to me this morning that since 1892 he had not had so many guests in his house at this early date as are there now, and it is, I believe, not the "headquarters" of any convention either. Quite a number of the Bishops of the Protestant Episcopal Church being in town just now, they and a select company of their friends were given a banquet at the United States Hotel the other afternoon. It was distinguished. Col. Watson, of Delaware, who first came to Saratoga fifty-five years ago, and has been a guest for twenty years in succession at the Congress, claims that the Congress spring is better than ever. In the midst of all the joyousness the common sorrow of earth comes. I noticed in the morning paper that Bishop Newman was called upon to officiate at the funeral obsequies of Mrs. Christians Halstead, of New York, at her late beautiful cottage on Union Ave.

I have just come in from the regular evening prayer-meeting service at our Methodist Episcopal Church. I think that few such are held at this season of the year — at least at watering-places like this. It is a matter of frequent expressed surprise on the part of strangers within the gates, that such large numbers come together on this weekly occasion, and that the exercises are so vigorous. It would be hard to find an assembly or convention of any of those gathered here among whom there is such hearty unanimity upon topics in hand as there is on the subject of Christian living and believing here.

As usual, the office register at the Sanitarium of Dr. Strong is rapidly filling up. Though always attractive, and not subject to the social and monetary fluctuations which more or less affect other houses, the number of guests at this time exceeds the usual quota. I notice, among others, the names of D. D. Mallory and wife, of Baltimore; Col. Dewey, of New York; J. Howard Theslow, M. D., of Boston; Rev. Wesley O. Holway, U. S. N., and wife; Chas. V. Whitten, of Boston; Bishop Andrews, of New York; Mrs. J. J. Redpath and sons, of Montreal; and a host of other well-known names. It was a matter of exceeding regret when, after some bright days of wise recreation, our courteous friend, Chaplain Holway, was called away to duty.

On the 30th of this month will begin a remarkable series of popular lectures in Saratoga. Five distinguished persons will each occupy four consecutive mornings in the topics of which the public has conceded them to be masters. Monday, Tuesday, Wednesday, and Friday mornings of successive weeks, beginning with the above date, will be so employed. The lectures are free to all. The expense is provided for by generous citizens.

## The Conferences.

### N. E. Southern Conference.

New Bedford District.

Taunton, First Church. — The widow of Rev. Angelo Canoll was the guest of Mr. G. W. Strange's family a few days, but is now at Cottage City for the summer. Mr. Canoll, who died recently in California, was pastor of this church in 1875-76. Miss Grace Adams, of Fall River, gave an interesting address on the deaconess work, Sunday evening, July 14.

Myricks. — This society has plans ready for the erection of a new parsonage. Over \$1,000 has already been pledged for this purpose, and the work on the building will begin at an early date. A Junior League has been organized within a few days. The Panay Club, of which Miss Edith Haskins is president, gave recently "An Evening with Mother Goose," in Academy Hall. The church attendance is over one hun-

dred and the Sunday-school is over fifty. This is excellent for the size of the village and considering the scattered population. Rev. H. R. Critchlow and wife are doing a splendid work.

The church edifice was looted Friday night, July 12. The carpets were ripped up from the aisles, the cushions taken from the pews, the lamps from the brackets, the furniture from the pulpit, and an attempt had been made to remove the organ. In one corner a lot of papers were saturated with the oil and wicks from the lamps. A conflagration was evidently intended to follow the robbery. Two bay horses drawing a large covered wagon on which was white lettering, were seen coming out of the church yard on that evening, but all trace of them has been lost.

Latest. — The property stolen from this church has been recovered by State Detective Beaver. It was found in the possession of a Jewish family in Fall River. The carpets were tacked down, the pew cushions (used as mattresses) were found in bedrooms, the church clock fastened to the wall, the pulpit and organ ornaments were used as bric-a-brac, etc. The Jew had been married three weeks, and told his wife he dealt in second-hand goods. The police think they can find him.

Orleans was much disappointed on the Fourth of July not to hear the oration of Rev. J. G. Gammons. He was present in town, but the storm prevented any assembly of the people.

## P. S.

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O. L. H., Fort Worth — What can you recommend for asthma?

Take Thyroidine, extract of the thyroid gland, in three-drop doses, twice daily, on the tongue.

Dolly, New York — What can I use for thickened skin on the hands?

Take Thyroidine, extract of the thyroid gland, in three-drop doses, three times daily, on the tongue.

Mrs. J. N. A., Canasota, N. Y. — Will you please prescribe a remedy for flashes of heat, followed by profuse perspiration, also extreme nervousness?

Take Cerebrine, extract of the brain, in five-drop doses, three times daily, on the tongue. Once or twice a week take a dose of Nuthrolithic Salts. Buffalo Druggists.

G. N. G., Buffalo, N. Y. — State symptoms of kidney trouble. Cardine, extract of the heart, is probably indicated.

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Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a specialty, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter so requesting.

PILLSBURY'S BEST IS TODAY, AS FOR TWENTY-FIVE YEARS PAST, THE STANDARD FLOUR OF THE WORLD.

# PILLSBURY'S

## BEST

Makes

## FAULTLESS Bread;



sweet as the wheat; light and fine and white; honest bread that may be honestly called the staff of life. No bread-maker, no bread-lover, will take any other kind after one trial of PILLSBURY'S BEST.

NOW, while the price is low, is your time to buy it.

PILLSBURY'S BEST IS TODAY, AS FOR TWENTY-FIVE YEARS PAST, THE STANDARD FLOUR OF THE WORLD.



Rev. G. O. Thompson, the pastor, exchanges with Mr. Gammons, July 28.

**Provincetown, Centenary Church.**—Rev. G. A. Grant, the pastor, has been visiting in Stoneham.

**West Dennis.**—About thirty of the Christian Endeavorers of this church attended the International Convention in Boston. Rev. J. G. Gammons was a delegate.

**Provincetown, Centre Church.**—Dr. A. Frank Conwell, youngest son of the venerable David Conwell of this church, died, Saturday, July 6. Dr. Conwell was a skillful dentist and had practiced in town several years. He was a graduate of the Philadelphia Dental College. Rev. W. P. Buck, the pastor, delivered an appropriate address before the members of Marine Lodge, I. O. O. F., Sunday evening, July 7.

**Bussard's Bay.**—Rev. N. C. Alger and wife continue to hold meetings in Franklin Hall. Mrs. Alger's blackboard illustrations are spoken of as very interesting. A local reporter, referring to these workers, says: "They are doing more than has ever been done before to establish Christian influence in our community." Of course this is in addition to the regular church work in Bourne.

**Taunton, Central Church.**—The family of Rev. C. A. Stenhouse, pastor here, are at their summer home, Oakcroft Lodge, on Jolly Island, Lake Winnepesaukee, N. H. Mr. Stenhouse spends August there.

**Cottage City.**—The Martha's Vineyard Camp-meeting Association, under the wise leadership of President S. O. Benton, expect an unusually interesting and profitable camp-meeting this year. During the six years in which Presiding Elder Benton has been in charge the annual reports have shown an increasing success.

**Wareham.**—Rev. Charles H. Walter, the pastor, and Mrs. Walter, attended the International Christian Endeavor Convention in Boston.

**Plymouth.**—In spite of stormy weather, July 16, 2,000 Christian Endeavorers visited this historic spot. The decorations in honor of the visitors were very fine. Rev. J. H. Newland and family, and Presiding Elder Everett and family, are enjoying a vacation on Birch Island, Lake Winnepesaukee, N. H.

**Nantucket.**—The great and glorious celebration of the 250th anniversary is ended. Far beyond the anticipations of its promoters has been its success.

**Taunton.**—Rev. Dr. Chown, Methodist, of Toronto, Canada, was in town recently. The new county building which cost over \$300,000 was the special object of his admiration. He thought it perfect. Dr. and Mrs. Chown are spending a few days at Cottage City, the Mecca of Methodism.

**Middleboro.**—A recent letter states that Rev. W. F. Davis, pastor here, is ill in bed. It is hoped to be nothing serious—overwork, probably.

## East Maine Conference.

### Bangor District.

**Bangor, Grace Church.**—Death has made several inroads here during the past year, but there appears to be no diminution of interest, strength or hopefulness. The pastor, Rev. H. E. Foss, is enjoying his fifth, and, we judge, his best year with this people. All the financial interests are cared for by consecrated business men. We were cordially greeted on Sabbath morning, June 30, by a large and intelligent audience. The Sabbath school has a live superintendent and is doing well. Mrs. Chas. Warren, our hostess, is at the head of the Junior League, beloved by the children, and is doing excellent work. Mr. Banford Porter and wife are valuable accessions to this church, and he has already become the head of the Epworth League. The pastor, delegate to the International Epworth League Convention at Chattanooga, was away in the Southland, and will doubtless bring back some rare treats to this loyal people.

**Bangor, First Church.**—Fifteen stalwart business men met in quarterly conference, July 1, to do the business of the quarter. Twelve hundred dollars were reported subscribed on June 30 for a new organ, and more to follow if necessary. One hundred dollars has been added to the pastor's salary. Surely there must be vigor and power in this church. The young people's societies were reported prosperous and all departments of the church in a healthy condition. Rev. J. M. Frost is looking for a successful year.

**Alton, Argyle and West Oldtown.**—The territory of this charge is fully as large as the name; and while the pastor's name is small, he has already proved himself large enough to meet the demands of his people. At Alton a new church edifice was erected last year, but not completed, yet leaving a debt which greatly troubles the people. Could \$150 be raised outside, the people would be able to complete the work and enjoy a neat little church. We trust the friends of Alton and Methodism will help just a little. Mrs. Small, the pastor's wife, is in labor abundant, and has secured an organ for the church which was very much needed. The year certainly opens well.

**Oldtown.**—The pastor, Rev. D. B. Dow, is a happy man, to say the least. The problem of the improvement of the church edifice has greatly troubled him during the past year and he has been working and talking in that direction until the people have become thoroughly interested. We proposed to strike the blow on the 7th of July, quarterly meeting day. After the forenoon sermon we briefly stated the conditions and asked for \$1,500 then and there. In forty-five minutes the amount was secured, and the eyes of pastor, presiding elder and people were suffused with tears. It was with difficulty they sang the doxology, and the pastor nearly failed to pronounce the benediction. "Who can believe it?" was the general question. Soon after this amount was increased to \$1,600, and we doubt not that it has now reached at least \$2,000, as several payers were absent on that day. The estimated outlay is \$2,500. The church in all departments is prospering, and this accounts for the great joy of the pastor. Methodism surely will win the race in Oldtown. East Maine Conference will convene in '96 in this church, improved.

**Lincoln and Mattawamkeag.**—Rev. W. T. Johnson begins his first year with this people pleasantly. The people are gratified and the pastor is hopeful. We sincerely hope this may prove the best year in his pastorate thus far.

**Danforth.**—Excellent church property and a united and loyal people make this a very desirable charge. Rev. F. W. Towle is prosecuting his work with energy and is happy in his fourth year's efforts with these brethren. He baptised

9 a few weeks since and received 8 into full connection, July 7. The Children's Day collection produced more than three hundred per cent. increase over last year. A good beginning! The other benevolences are receiving the due attention of this and other pastors, and ZION'S HERALD and the Epworth Herald are being brought to the front.

**Vanceboro.**—This charge has heretofore been connected with some other territory, but this year the people concluded they would have a pastor all to themselves. Rev. B. G. Seaboyer was appointed, and he soon after took to himself a wife. We found the church happy and hopeful, and the pastor and wife enjoying their people and their cozy home very much. The small debt on this church is being provided for by this energetic pastor, and will, doubtless, be wiped out this year.

**Kingman.**—We found the pastor, Rev. J. W. Hatch, busy grading the grounds of one of the prettiest churches in this or any other Conference, which he built last year. It was our privilege to spend two days with this consecrated and energetic minister, and we found him much worn by overwork. A vacation of three or four weeks was arranged for him, this loyal people being only too glad to grant it. A new church is talked of on the Prentiss side, and subscriptions to the amount of \$500 have already been secured. This charge promises much for Christ and Methodism. The pastor has secured eight additional subscribers for ZION'S HERALD.

**Forest City.**—This is a beautiful village nine miles removed from the railroad station and bordering on the Province of New Brunswick. We have here a pleasant church and parsonage property, and a good number of loyal Methodists who are proud of the situation. They need a pastor, and we hope soon to send one who will be a blessing to them and to others.

**Rev. Mark Sippelle,** known well throughout Aroostook County, became supernumerary last Conference, but is so completely restored that he says: "I never felt better in my life." He is anxious to get back into the work, and we trust will soon enter some field. His P. O. address at present is Lee, Maine.

### Bucksport District.

The Bucksport District Western Ministerial Association met at South West Harbor, July 8-10, and greatly enjoyed the open-hearted hospitality of the pastor and people at that place. The program was good and well carried out. The services opened Monday evening. R. J. Wychoff preached. His theme was, "Soldiers of Jesus Christ." The discourse was very practical and of much interest.

Tuesday morning a prayer-meeting was led by G. M. Bailey. The Association then organized with the presiding elder in the chair and G. M. Bailey as secretary pro tem. Eight preachers were present. Officers for the ensuing year were elected by acclamation as follows: President, H. W. Norton; secretary, Geo. M. Bailey; treasurer, I. H. W. Wharf. "What is Wrong with the Christian Church?" was discussed by I. H. W. Wharf, whose view of the church and her work was optimistic, and Chas. Rogers, who presented a paper containing some very forcible declarations against such evils as Sabbath desecration, neglect of Christian duties, and excessive indulgence in worldly pleasures. "Could the Drink Traffic be Stopped? How?" was then taken up. R. J. Wychoff advocated vigorous and aggressive warfare upon saloon and saloonist.

At 2 P. M. Charles Rogers preached on "Growth in Grace" (2 Peter 3:18). "How Should the Christian Pulpit Deal with Popular Skepticism?" was discussed by Prof. Chase and I. H. W. Wharf.

Geo. M. Bailey preached in the evening from John 12:32: "The Divine Magnet." Wednesday morning dawned fair and clear and all greatly enjoyed the change from storm to sunshine. The prayer-meeting was in charge of J. A. Weed and was one of spiritual power and blessing. "How can We Promote the Efficiency of the Camp-meeting?" "What is the Epworth League, and What Ought It to Be?" "How Can the Financial Interest of the East Maine Conference Seminary be Promoted?" were topics of papers by Messrs. Weed, Lombard and Morse, all of which were filled with matter of great value. Prof. Chase gave us a plain statement of facts in connection with the financial interests of the Seminary of which we are justly proud. We wonder how the Professor has accomplished so great a work under so many difficulties. Brethren, we must help him, and help him now! Resolutions of thanks to the people of South West Harbor for their generous entertainment, and to the steamship companies for their favor of reduced rates, were passed.

A. F. Chase preached in the afternoon from the words, "Jesus only." The Lord's Supper was then administered to a large number. Following this the ladies had a missionary meeting.

The evening was devoted to a general gospel service in which all were invited to participate.

The next day some of the preachers went to Gott's Island to dedicate the new church at that place. The next meeting will be held at Sullivan.

G. M. BAILEY, Sec.

## New Hampshire Conference.

### Manchester District.

Two events of much importance have occurred in England within a few days: A bright little girl has appeared at the pastor's home, and her coming is regarded with great pleasure. Then a new parsonage has been purchased. The last quarterly conference arranged for the lease of a property for a term of years; but before that was consummated, a property was offered for sale at a very low figure. It was at once decided to purchase it, and the bargain was made. The house is on one of the desirable streets, and with some slight repairs will make a good home for years to come. Mr. Tilton deserves credit for his prompt action in this matter.

Pastors of twenty to thirty years ago at old Chestnut Street Church, Nashua, will remember the name of Mrs. Lucy T. Burgess—a plain, earnest woman, who often wore a calico dress to church that she might have more money to give to the missionary cause. She worked in the mill. Her care for herself was of a very meagre kind. She spent nothing for nicknacks, but was generous to a fault to the church. In her later years at Chestnut Street she gave as high as \$100 a year for missions. By her frugal habits she saved money until \$2,000 had been deposited in the banks of New Hampshire and Massachusetts. When about thirty-five years of age, before she had laid aside any considerable amount, she made her will, believing it best to do it then, when her reasoning faculties were all right. At her request Rev. Sullivan Holman, who was her pastor, wrote the document. She gave to each of her brothers and sisters \$100, and then made

(Continued on Page 12.)

# IVORY SOAP

## IT FLOATS

At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.

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It has Cured Chronic Cases

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NOT A BATTERY OR BELT.  
NO SHOCK.

PROFESSOR TOTTEN, of YALE COLLEGE, says, on page 225, volume 7, of his work, "Our Race":  
"But, thanks be to God, there is a remedy for such as he sick—one simple, simple remedy—an instrument called the Electropoise. We do not personally know the parties who owned this instrument, but we do know its value. We are neither agents nor in any way financially interested in the matter."

Write for book, telling "What It Is" and "How It Cures."


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These securities have stood the test of many years and never been a day delinquent. Some small as \$100 needed. Business established in 1874. Paid up capital of Company, \$200,000. A letter or postal card requesting particulars will have prompt attention. Address D. B. B. JOHNSTON LAND MORTGAGE CO., ST. PAUL, MENTION THIS PAPER. MINNESOTA.

## Hartford Bicycles

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Elegant in Design  
Superior in Workmanship  
Strong and Easy Running

Hartfords are the sort of bicycles most makers ask \$100 for. Columbias are far superior to so-called "specials," for which \$125 or even \$150 is asked. It is well to be posted upon the bicycle price situation. The great Columbia plant is working for the rider's benefit, as usual.

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General Offices and Factories, BOSTON, NEW YORK, CHICAGO, SAN FRANCISCO, PROVIDENCE, HARTFORD, Conn., BUFFALO.

The Columbia Catalogue, a work of highest art, telling of and picturing clearly all the new Columbias and Hartfords, is free from any Columbia Agent, or is mailed for two cents stamps.

## BAY VIEW HOUSE, Ferry Beach.

The Coast of Maine has become noted as the great resort in summer for those seeking pure air and ozone breezes to recuperate their exhausted energies. With its long stretches of hard, sandy beach, its bold bluffs of rocks making into the sea, its inlets and cozy nooks, woodlands and green fields, it is justly termed the "Garden of Eden," by all tourists and pleasure seekers.

In one of these pleasant, cozy nooks is located the BAY VIEW HOUSE, which has been a popular resort for the last sixteen years.

It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

The BAY VIEW is perfect in all its appointments, rooms singly or en suite, well ventilated, with fine views; rooms are all carpeted, well furnished, good springs on beds and hair mattresses; the corridors are wide and airy.

It has all the modern improvements, with abundant supply of pure spring water. Sanitary conditions perfect and well arranged.

Check all baggage to Old Orchard Beach.

The BAY VIEW porter will be there on the arrival of every train from Boston and Portland, on the Boston & Maine R. R., to meet all parties en route to Bay View, to look after all the baggage, and relieve patrons of all responsibility and trouble.

The proprietors take this opportunity of assuring their old friends and patrons of their appreciation of many favors in the past, and trust by giving their personal attention to the comfort of their guests, to continue to receive their patronage in the future, as well as to meet the approbation of all new patrons.

All letters and telegrams asking for information, rates and diagrams, promptly and cheerfully answered.

Special prices will be made to parties who wish to make arrangements for a stay of six or eight weeks or longer.

Address, to June 15, Baco, Me.; after June 15 to 38, Old Orchard, Me.; after June 30, Bay View, Me.

**E. MANSON & SON,**  
Proprietors and Owners,  
Bay View, Me.



## The Family.

### YOUR CROSS.

George Bancroft Griffith.

Ev'ry smile and kind word spoken,  
Ev'ry gift, love's true, sweet token,  
Is a recompense for loss;  
Thankful be, though you're heart-broken,  
For these flowers that God delights in  
Wreath your cross.

Ev'ry thought that prayer may waken  
For you, bowed, but not forsaken,  
Is equivalent for loss;  
Ev'ry mite from small hoard taken  
Glows a gem in helping others,  
Stars your cross!

Ev'ry tear that pity offers,  
Ev'ry wish she kindly proffers,  
Balances your daily loss;  
Richer than wealth's rusting coffers  
Are the jewels angels gather  
For your cross.

Though your life is sad and lonely,  
One has always known and loved ye,  
Counted ev'ry thorn and loss,  
Which, at last, as flowers only  
Shall breathe odors everlasting  
Round your cross.

East Lempster, N. H.

## Thoughts for the Thoughtful.

Was the trial sore?  
Temptation sharp? Thank God a second  
time!  
Why comes temptation but for man to meet  
And master, and make crouch beneath his  
foot,  
And so be pedestaled in triumph? Pray  
Lead us into no such temptations, Lord!  
Yes, but, O Thou whose servants are the bold,  
Lead such temptations by the head and hair,  
Reluctant dragons, up to who dares fight,  
That so he may do battle and have praise.  
— Browning.

God knows a thousand "might have  
beens" where we know one; He can look  
at them all patiently, because — this is  
the blessedness — He knows a thousand  
"may be's" also. — A. D. T. Whitney.

The sweet satisfaction which comes to  
those who try, no matter how humbly, to  
be earthly providences to the poor and  
helpless, and gild their mite with the gold  
of charity, before it is laid up where thieves  
cannot break through and steal. — Louisa  
M. Alcott.

We cannot see into the future, to know  
whether the subtle tendencies of our life are  
leading us. We do many things which to  
our eyes appear innocent and harmless, but  
which have in them the hidden evil we can-  
not see. We indulge ourselves in many  
things which to us do not appear sinful, but  
which leave on our soul a touch of blight,  
a soiling of purity, of which we do not dream.  
We permit ourselves many little habits in  
which we see no danger, but which are si-  
lently entwining their invisible threads into  
a cable, which some day shall bind us hand  
and foot. We spare ourselves self-denials  
and sacrifices, thinking there is no reason  
why we should make them, unaware that  
we are lowering our standard of living, and  
permitting the subtle beginnings of self-  
indulgence to creep into our heart. — J. R.  
Miller, D. D.

If I could do a little work — my work!  
Not missing what was meant  
As special task for me, nor seem to shirk  
The duties by the Father sent —  
I should be glad today;  
For this I pray.

If I could find a little place — my place!  
Just here, beneath His feet;  
Looking up trustingly into His face,  
Hearing His voice so sweet —  
How blessed, today, were I!  
For this I sigh.

If I could sing a little song — my song!  
Whose every tender note  
Should, by the heavenly breezes borne along,  
Up to His presence float;  
It would mean joy to me,  
If this could be.

— ELIZA STRONG BAIRD, in N. Y. Observer.

Just as the beauty of muscle and living  
form exceeds in value the beauty of clay and  
marble, just so does the beauty of true living,  
moral beauty, exceed simple physical beauty.  
This moral beauty is what Jesus promises.  
It is the beauty of holiness. As the dross  
of the brute nature is eaten out more and  
more by the strong passion for righteous-  
ness; as impurity, deceit, and all manner of  
vileness give way before purity and truth  
and all manner of goodness — the image of  
the Father, which is in every one, shall  
shine forth clearer and clearer. The oft-  
ener the Christian rises to the mount of  
prayer, and there obtains truer knowledge  
of the Most High, the oftener his spirit  
comes into contact with the Almighty Hol-  
iness, the more is he transfigured and made  
divine; and when eventually — for so dar-  
ing a hope does the Nazarene hold out to  
His followers — he can stand on the loftiest  
peak of Zion, thoroughly clean of hand  
and pure of heart, and in rapt ecstasy lift  
his face on high, there shall come to him a  
gleam, a moment's sight, of the Father —  
"he shall see God." As in perfect faith  
and trust he again returns to his work in  
the world, the fashion of his countenance  
(as that of the lawgiver of old) shall be

changed; for the streaming light which  
has transfigured it to celestial beauty has  
shone down from the very throne of the  
Almighty from the tender, loving heart of  
the Source of all beauty, even of the Father  
of all mankind. — REV. THOMAS VAN NESS,  
in "The Coming Religion."

They whose hopes are set on God have a  
certain hope, a sufficient one, and one that  
fills all the future. All other expectations  
are fulfilled, or disappointed, as the case  
may be, but are left behind and outgrown.  
This one only never fails, and is never  
accomplished, and yet is never disappoint-  
ed. So if we set our hopes on Him, we can  
face very quietly the darkness that lies  
ahead of us. Earthly hopes are only the  
mirrors in which the past reflects itself, as  
in some king's palace you will find a lighted  
chamber, with a great sheet of glass at each  
end, which perpetuates in shining rows the  
lights behind the spectator. A curtain veils  
the future, and earthly hope can only put a  
mirror in front of it that reflects what has  
been. But the hope that is set on God  
draws back the curtain, and lets us see  
enough of a fixed, eternal future to make  
our lives bright and our hearts calm. The  
darkness remains; what of that if "I know  
I shall not drift beyond His love and care?"  
Set your hopes on God, and they will not be  
ashamed. — ALEXANDER MACLAREN, D. D.,  
in "Christ's Musts and Other Sermons."

"Look on the bright side," said a young  
man to a friend, who was discontented and  
melancholy.

"But there is no bright side," was his  
doleful reply.

"Very well then — polish up the dark  
one," said the young man, promptly.

Are you ever dependent? Then adopt  
this advice, and remember that the best  
way to "polish up the dark side" is to  
work — work hard, and work with ceaseless  
devotion and energy. I once had the honor  
of working for a time with a famous and  
eloquent dignitary of the church. He lost  
his wife very suddenly, and I knew that  
this was the most crushing blow he could  
possibly suffer. I quite expected, therefore,  
that he would go away and rest, perhaps  
for several months to come. But in a week  
he was busier than ever. His zeal increased  
tenfold, his energy appeared to be bound-  
less; no burden of work seemed too heavy.  
It was evidently a daily struggle to con-  
centrate his attention on what he had in hand  
— but he did it, and by degrees the awful  
load of grief seemed to grow lighter.  
Honest work well done is the sure path to a  
cheerful spirit. Try it. — Churchman.

## Professions and Occupations For Women.

### VII.

#### TEACHERS OF THE DEAF.

Miss Ida H. Adams.

Teacher in Horace Mann School for the Deaf.

THIRTY years ago few women were em-  
ployed as teachers of the deaf; today  
they are to be found in nearly every insti-  
tution in the country. By their success  
others may be encouraged to take up this  
fascinating work, difficult though it may  
seem at first to unlock the sealed lips; for,  
in these latter days of miracles wrought  
through patient effort, the dumb speak and  
the deaf hear.

No longer must we depend upon pencil  
and paper, or spelling with the fingers, or  
an interpreter who understands their rapid  
motions, but face to face, by word of mouth,  
they talk with us. The only difference be-  
tween them and us is — we hear with our  
ears; they, with their eyes.

This method of teaching the deaf is  
usually called the oral method, to distin-  
guish it from finger spelling and sign  
methods, sometimes called the manual  
methods. It was first tried in this country  
about twenty-seven years ago, being the  
outgrowth of a visit made to Germany by  
Mr. Horace Mann and Dr. Samuel Howe.  
They strongly advocated the adoption of  
the German oral system. In 1866 a little  
school of five pupils was opened with Miss  
Harriet Rogers as their teacher. Her sister  
had been with Dr. Howe as the teacher of  
Laura Bridgman and Oliver Caswell. This  
little school, the first in the country in  
which articulation and speech reading were  
taught, has now become the noble Clarke  
Institution at Northampton. First in time,  
it has steadily maintained its leadership as  
an oral school for the deaf. Its high grade  
has been acquired and is kept up by women  
exclusively, Miss Caroline Yale having  
succeeded Miss Rogers as principal, and  
having under her a carefully-selected and  
highly-trained corps of assistants.

At Northampton there is a training class  
for teachers, where, by paying a merely  
nominal tuition fee — \$100 — one gets really  
superior instruction and practice in all that  
pertains to the education of the deaf. The  
number of pupils admitted to this class is  
limited, but upon proper recommendation,  
and after passing an examination, one may  
be admitted in September for a year's

work; and, if one intends to teach the  
deaf, there is no better course to be recom-  
mended than to fit at Northampton.

There is at Washington a National College  
for the Deaf which contains a normal  
department, but as women were identified  
with the beginning of the oral movement  
and have been the means of its great  
success, it is to be hoped they will always  
stand for the oral method pure and simple.  
The National College trains teachers to use  
both the old and new systems, particularly  
the former.

Second in point of time to the Clarke  
Institution comes our own Boston school,  
named for that far-seeing educator who  
knew deaf children could be taught to  
speak — Horace Mann.

Twenty-five years ago the school board of  
Boston opened the first day-school for the  
deaf in the United States. That children  
may live at home is a desirable thing.  
Sometimes it is wise to send a child away  
to school, but it is not thought best in most  
instances, or we should have great board-  
ing-schools for hearing children; and if it  
is well for most children to live at home, it  
is surely extremely desirable for deaf chil-  
dren, because their infirmity is an isolating  
thing at best, and of all places they ought  
never by any chance to be strangers in  
their own homes. On this ground a day  
school is a good thing to have in cities  
where there are deaf children near enough  
to profit by it.

From its first conception to the present  
time the head of this day school has been  
Miss Sarah Fuller, whom to know is to love.  
She received her training at Northampton,  
and now, in her turn, trains others. Since  
the Horace Mann School is part of the  
public school system of Boston, its teachers  
must hold the certificate required of all,  
obtained either by taking the Boston  
Normal School course, or by passing the  
superior's examinations; and, in addition,  
they hold a special certificate granted after  
they have completed a course of instruc-  
tion, given by the principal, in the mecha-  
nism of speech, visible speech symbols, and  
kindred subjects relating to speech teach-  
ing.

Sympathy and patience are also required,  
for no other teaching is so exacting or  
demands such constant attention and un-  
wearied application. It is, however, de-  
lightful work also. There is a great and  
growing pleasure in watching and fostering  
the development of a deaf child's language.  
Like an opening flower revealing its beauty  
as the sun expands its petals, so in the sun-  
shine of sympathetic, loving teaching these  
little minds stretch out more and more un-  
til at last our pupils go forth to bear their  
part in the world's work bravely as men  
and women should.

This result is worth the toil, but it is not  
all the reward one gets. There is also the  
delight of being a wage-earner and receiv-  
ing the material, tangible result of good  
money honestly earned. Teachers of the  
deaf, under the liberal policy of Boston, are  
handsomely paid, and everywhere receive  
comparatively good salaries. There is a  
demand for such teachers, especially for  
private pupils. Any one competent to train  
little children can easily find employment  
in families of wealth and refinement; and  
adults who wish to learn speech-reading  
are constantly inquiring for teachers. The  
remuneration is excellent for private  
teaching.

Teaching the deaf is an occupation for  
women which pays well in money and sat-  
isfaction, and for which they are eminently  
fitted by their patience, gentleness, sym-  
pathy and unselfishness.

Clarendon Hills, Mass.

### A NOONTIDE WALK.

Mrs. S. E. Kennedy.

"Happy in my judgment  
The wandering herbalist, who clear alike  
From vain, and that worse evil, vexing  
thoughts,

peeps round  
For some rare flow'ret of the hills, or plant  
of craggy fountain."

MAY we not, with Wordsworth's  
herbalist, lay aside all "vexing  
thoughts," and taking an imaginary mid-  
summer stroll, "peep around for some  
rare floweret of the hills or craggy foun-  
tain?" Or if it be our fortune to find none  
but the commonest of wild flowers or the  
humblest of weeds, we shall not miss, per-  
haps, that pleasurable excitement which  
rests while it wears, leaving the mind in  
a state of repose as healthful as it is enjoy-  
able.

Let us direct our steps toward yonder  
wood, not only for the sake of refreshment,

but because of the liability to discover  
within its depths those flower friends which  
like ourselves seek shade and retirement.

Here just at its border is the dainty  
Speedwell. Among the Germans it is  
called the "Flower of Truth" and is used  
as an emblem of friendship. We shall need  
to handle very carefully while we study its  
peculiar construction, for, as the name in-  
dicates, its beauty is but fleeting, the dainty  
corolla falling off as soon as gathered. The  
word speedwell means much the same as  
our good-bye or farewell. Its scientific  
name, *Veronica*, is also interesting from the  
fact that this plant was dedicated to St.  
Veronica, who, according to tradition, was  
the daughter of Salome. The old legend  
tells us that, as Christ was carrying His  
cross, she wiped the drops of sweat from  
His brow and received upon the napkin the  
impression of His face. Hence the mean-  
ing of the name, "true image."

Here in this open space where the de-  
structive work of the woodman is plainly  
manifest, we shall find the pretty white  
blossoms of the well-known Checkerberry,  
which is as rich in names as its bright red  
berries are in flavor and fragrance — Win-  
tergreen-berry, Teaberry, Boxberry, Par-  
tridge-berry, and others, beside its botan-  
ical name, *Gaultheria procumbens*. The ge-  
neric name was given in honor of its discov-  
erer, Dr. Gauthier, of Quebec, and the  
specific from its habits of growth. The  
snowy, tube-shaped corolla reminds one of  
the blossom of the swamp huckleberry or  
blueberry.

We shall miss the better part of our walk  
if we do not find the pretty Pyrolas, or, as  
they are sometimes called, the Pear Winter-  
greens. This is in allusion to the ever-  
green leaves resembling somewhat in form  
those of the pear, hence its scientific name  
from *Pyrus*, the pear-tree. There are sev-  
eral species — *P. secunda*, with its flowers  
all turned to one side; *P. rotundifolia*, a  
round-leaved variety; *P. elliptica*, with el-  
liptical shaped leaves; and the one before  
us, with petals slightly tinged with green,  
hence called *P. chlorantha*. If among so  
many woodland beauties I may choose a  
favorite, I think my choice must rest upon  
some member of this interesting family.

Upon yonder dry knoll we shall find spec-  
imens of Prince's Pine, which the Indian  
would call "Pipsisewa." This is a little  
beauty, with its purplish white flowers and  
shining evergreen leaves, though the spotted  
variety with its pretty variegated  
leaves is more noticeable perhaps. Both  
bear the name *Chimaphila*, which means  
"winter-loving."

Let us seat ourselves upon these friendly  
rocks to rest awhile and "peep around." Do  
you not see that pretty flower at your feet?  
It is the *Trientalis americana*, and good  
reason has America to be proud of its name-  
sake. You may have heard it spoken of as  
the Chickweed Wintergreen, or Star-flower.  
Pick it, won't you, please, as it stands so  
near, that we may note at our pleasure its  
special make-up. Do you not see that its  
parts are in sevens? Seven petals, seven  
sepals, seven stamens, and seven leaves ar-  
ranged in a whorl, from the midst of which  
rise the delicate white flowers. We are  
fortunate indeed to discover this late spec-  
imen, as they usually bloom in May and  
June.

If you are no longer tired, we will turn  
our steps homeward, following this pretty  
shaded brook to the place where it loses it-  
self in the swamp meadow below. Ah!  
here is the pretty Jewel-weed, which the  
children call Spotted Touch-me-not, and  
botanists, designate as *Impatiens fulva*.  
We cannot wonder at the children's liking  
for this curious plant which coils its carbels  
in such a funny way at the least touch, and  
sends its seeds flying in every direction.

But see! What is this, standing with its  
feet in the water and bearing in its hands  
clusters of small, flesh-colored flowers?  
It is the Marsh St. John's-wort. It may be  
common, but I do not know of any other  
place where it is found.

And here are the Loose-strifes, both  
straight and whorled. *Lythymachia* is the  
family name, given in honor of *Lythymachus*,  
king of Sicily, who, it is said, first used it in  
medicine. *L. quadrifolia* is much the pret-  
tier, and often lends its beauty to our dusty  
roadside.

But here we are at the house, with hands  
full of Nature's treasures and minds imbued  
with the poetic spirit of Cowper when he  
said, —

"Whatever man finds  
Of flavor or of scent in fruit or flower,  
Or what he views of beautiful or grand  
In nature, from the broad majestic oak  
To the green blade that twinkles in the sun,  
Prompts with remembrance of a present God."

Moosup Valley, R. I.



## ALL I CAN DO.

There is care in the heart of my loved one,  
There is grief in her burdened soul;  
I am far away from my dear today,  
I cannot lift a stone from her way;  
All I can do is to kneel and pray  
That the Lord will make her whole.

All? But how much I am doing  
When I plead for my friend at the Throne,  
Asking the best, and leaving the rest,  
Putting the strength of the heavens to test,  
And bringing sweet heaven to be her guest,  
When I pray to the Lord for His own!

Dear house in the distant country,  
Dear voice that I cannot hear,  
There's a tug at my heart, and the quick tears  
start,  
I am faint of your sorrows to bear a part,  
Each ache of yours has for me a smart,  
Yet I pray for you, void of fear.

I know that His sweetest angels  
Will haste to you while I pray,  
That whatever you need will be your need,  
That your faintest sigh the Lord will heed,  
Your wish unspoken His grace will read,  
In your dark and cloudy day.

-- MARGARET E. BANGSTER, in S. S. Times.

## WRITING THE GLAD TIDINGS.

Margaret Meredith.

ROBERT BURDETTE, in a lovely tribute to his invalid wife, in the *Ladies' Home Journal*, tells us that the letters of sympathy which she had written to friends in bereavement, were, in several cases, sent to him after her death. The senders felt that they were the best possible words of Christian comfort to offer him.

Another invalid tells us that writing letters is her one means of doing good. She writes frequent friendly letters to certain irreligious friends who like to get them; and thus laboriously keeps in touch with them, so as to be able now and again to make a serious appeal.

Most invalids cannot write letters, but their possibilities differ endlessly. Consider Mrs. Browning's literary career, begun, carried on, and completed almost entirely from a couch.

Perhaps this may give a gleam of hopefulness to some discouraged disciples, lounging with idle hands and a longing heart, feeling cut off from active work for souls. Even some healthy shut-ins, isolated in country homes, might rejoice to realize that this means of helpful intercourse with their fellow-men is thoroughly open to them.

## About Women.

— Miss Maltby, an American, has obtained the degree of Ph. D. in the Göttingen University.

— Mrs. Li Hung Chang, wife of the Chinese statesman, has 1,000 servants, 2,000 coats, 1,200 pairs of trousselets, and 500 fur robes. Her feet are so small that she cannot walk, and she dresses her hair in fifty different ways.

— Miss Willard kept the World's W. C. T. U. convention in order with the gavel presented to her by white-ribbon comrades of Churchville, N. Y., the town in which she was born—a gavel made from a beam in the room where she first saw the light of earthly day.

— Otto Hinton Hunker, who has been awarded the ten-thousand-dollar prize for her statue of Frémont, says of St. Gaudens, whose pupil she is: "He believes in the future of women, especially as sculptors. I have frequently heard him say that the truest artists in his class are women, and that his principal object in taking the class is to afford women an opportunity to prove their genius."

— Madame Antoinette Sterling sang all through the great meetings of the British and World's W. C. T. U. Conventions. It is expected that she will come to America in the autumn and sing at the twenty-first annual meeting of the National W. C. T. U. in Baltimore, October 15-20.

— Miss Florence Bascom has been added to the faculty of Bryn Mawr College, as reader in geology. Dr. Bascom is the only woman who has received the degree of Ph. D. from Johns Hopkins. For the past two years she has been instructor in geology at the Ohio State University.

— Madame Zénalde A. Ragozin, the Russian historian, who has written "The Story of Chaldea," "The Story of Assyria," "Media, Babylon and Persia," including a study of the Zendavesta, or religion of Zoroaster, "The Story of Vedie India," etc., and who has lived in America for about twenty years, is at work upon a series of volumes setting forth the annals of ancient countries of the East, from 5,000 to 500 B. C., so arranging the facts and traditions as to arouse greater interest concerning those distant lands. She is a member of the Société Ethnologique de Paris, and the Royal Asiatic Society of Great Britain and Ireland.

— Probably there is no field where more varying wage is paid to women than in the realm of music, writes Mrs. Garrett Webster in the *Ladies' Home Journal*. The greatest and the lowest sums are alike received by them in this profession, while the average is probably as good as that received by women workers in any other field. Madame Patti is remarkable not only as the greatest of living vocalists, but as the best paid woman worker in the world. She has frequently received five thousand dollars a night for a performance, and has not sung for many years past for less than three thousand

dollars. Madame Melba's fee, whether for concert or opera, is never less than one thousand dollars. Madame Eames and Madame Nordica received each seven hundred dollars for their operatic performances during the season just past. The latter's invariable fee for singing in concert or oratorio is five hundred dollars. Madame Calvé received six hundred dollars a performance during the season of 1894. These prices are paid, it will be noticed, only to those who are the greatest in their art.

## LUNCHES FOR THE EXCURSIONIST.

WITH the coming of summer's sunshine and soft breezes, visions of a day's outing among the green fields begin to haunt all who are shut in by brick walls to dusty streets. The busy father plans for a day off, and the children recall with delight when and where they found the sea-shore and woodland treasures of last year. Only the house-mother wonders if it's "worth the trouble;" for her enthusiasm is clouded by a remembrance of the troublesome, cumbersome, but very necessary, lunch basket.

One family who were obliged to remain in the city last summer thoroughly enjoyed a weekly outing, usually on the Saturday half-holiday, with a picnic supper and a return trip in the cool, dusky evening. The lunch basket problem was so solved as to be really no more trouble than tea at home. Indeed, the cumbersome lunch basket was not, for it had been exchanged for several stout pasteboard boxes, some of which never returned from any one excursion.

These boxes and the arrangement of their contents were the results of careful planning. One box, and the only one that made the repeated journeys, was a particularly strong box six inches deep, eighteen long and twelve wide. Its contents varied but little: a small tablecloth, napkins, spoons, six wooden plates, two fruit knives, folding drinking cups and two pint self-sealing jars. A bookstrap made it secure and easy to carry. Two or three other boxes held what the boys called "ations," and when emptied were thrown away, except when wanted to hold "specimens" that were to be taken home. The cost of the boxes was trifling, most of them being obtained from the family grocer. One of the jars mentioned was always filled with pickles of some kind. The other held the foundation for the lemonade, made by squeezing the juice from lemons and adding sugar in the proportion of two scant tablespoonsful to each lemon. This manner of preparing saves both space and trouble.

The lids of the boxes when fitted with frilled napkins of white tissue paper made dainty trays for holding various articles of food.

Experience has shown that in filling all such lunch boxes there should be a large proportion of substantial, but little cake or sweets being called for.

Bread should be cut thin, sparingly spread with butter, and two slices placed buttered sides together, then a sufficient number of slices to fill a box rolled in thin waxed paper used by confectioners, lightly put in place without crowding; the box itself wrapped in paper and tied with a string strong enough to handle it by. Bread and butter put up in this way will keep perfectly fresh and sweet for twelve hours even in the hottest weather.

For meats, smoked tongue or boiled ham are those generally liked. Either should be sliced thin and wrapped in the waxed paper.

The most convenient way, however, is to prepare the greater part of the bread as sandwiches. Almost every person enjoys a well-made sandwich, of which there is a great variety. For all, the bread must be sliced thin and the filling minced fine. This filling may be of ham, chicken, cheese, fish or eggs. The minced ham can be seasoned with mustard if desired. The cheese is grated and sprinkled on the bread after it is buttered. For the fish sandwiches canned salmon or sardines are used. All skin and bones are removed, the fish chopped fine and then rubbed to a paste with lemon juice. Both cheese and fish sandwiches must have a box entirely to themselves or they will give an unpleasant odor and flavor to anything near them.

The eggs are prepared for filling by boiling until hard. While hot, chop fine, seasoning with pepper, salt and butter, then work into a smooth paste with a few drops of vinegar.

Another relish that will require a box to itself is prepared by buttering large, square wafers, then covering them with grated cheese, and placing them in a hot oven until the butter and cheese melt and brown.

Saratoga fried potatoes are appetizing and easily carried. They can be served in paper shells, made by twisting a piece of stiff white paper into a canoe shape, securing each end by a thorn.

Cold baked beans are apt to be a favorite with the gentlemen of the party particularly. They should be taken from the pot in which they were baked and packed in one of the thin wooden dishes such as are used for sending butter, etc., from the market. A napkin neatly pinned around when served will conceal all defects. When beans are provided, the pickle jar should be filled with some kind of chopped pickle.

Small cakes or cookies are much nicer than out cake of any kind. They are not so easily broken and keep fresher. An especially nice fruit cookie is made in this way: Put in a mixing bowl one cup of butter, two of sugar, three eggs, and beat until light; add one cup of flour, one of currants and beat again; now work in

flour enough to make a dough, roll out a quarter of an inch thick and bake in a quick oven. They should be baked a day or two before they are to be used.

Fresh fruit of some kind should form a large part of all such lunches. Apples, peaches and bananas are the most convenient; next are oranges, which should be cut in two and eaten with a spoon. — MARGARET RYDER, in Advance.

## HINTS FOR KEEPING COOL.

IT is very much as one looks at it whether one is to suffer or enjoy most during the summer. Fretting and fidgeting and violent fanning add to one's discomfort. To go right on with one's work, and neither think nor care for the heat, often enables one to forget it, and if the mind be only held superior, the body does not so much mind being too warm or too cold. Some foolish people actually fuss and fume themselves into fevers, when summer is reigning in her bounty, ripening fruits and grains, and giving us her splendid skies and sunsets.

To keep the house cool in July, air it thoroughly in the early morning, then close the windows and screen doors, and darken bedrooms and parlors. A dark closed room will be comfortable at midday. Select a cool window, or a corner of the veranda, and carry your books and sewing there, or establish yourself under a tree. Eat cold dishes and ripe fruit. Fan moderately. Do not drink quantities of cold water. Do not let yourself be annoyed or vexed with any one. Bathe at least twice a day, and think pleasant thoughts.

A lawn party is charming for a late afternoon in summer. Invite your friends to come from five to eight o'clock. Spread rugs on the grass, and bring out some small tables and rocking-chairs. For refreshments have lemon sherbet, sponge-cake, ice-cream, snow-pudding, iced tea or coffee, thin sandwiches, or anything else you like. Play lawn-tennis or croquet, or any other game you choose. — Harper's Round Table.

## Bits of Fun.

—"Whin I walk," said an Irishman who objected to the bicycle, "I prefer to have my feet on the ground." — *Youth's Companion*.

—Mr. Podgers: "I see that old hen just come out of the cellar. What has she been doing down there?" Mrs. Podgers: "I guess she's been laying in coal."

—"What do we mean by health?" asked the teacher. "Health," said a timid little voice, "is when you're real fat and have lots of skin!" — *Youth's Companion*.

## Little Folks.

## THE LITTLE GIRL WITH A COMPANY FACE.

Once on a time, in a far-away place,  
Lived a queer little girl with a company face,  
And no one outside of the family knew  
Of her every-day face, or supposed she had two.  
The change she could make with wondrous celerity,  
For practice had lent her surprising dexterity,  
But at last it chanced, on an unlucky day  
(Or lucky, perhaps, I would much better say),  
To her dismal dismay and complete consternation,  
She failed to effect the desired transformation!  
And a caller, her teacher, Miss Agatha Mason,  
Surprised her with half of her company face on,  
And half of her every-day face peeping out,  
Showing one grimy tear-track and half of a pout;  
Contrasting amazingly with the sweet smile  
That shone on her "company" side all the while.  
The caller no sooner had hurried away  
Than up to her room she went in dismay;  
And, after a night spent in solemn reflection  
On the folly of features that can't bear inspection,  
She came down to breakfast and walked to her place,  
Calm, sweet and serene, with her company face.  
Thenceforward she wore it, day out and day in,  
Till you really might think 't would be worn very thin;  
But, strange to relate, it grew more bright and gay,  
And her relatives think 't was a red-letter day  
When the greatly astonished Miss Agatha Mason  
Surprised her with half of her company face on.

— St. Nicholas.

## A HUMDRUM DAY.

Elizabeth P. Allan.

"COME, Horace, come! It is time to get up. Are you awake, Horace?"  
"Yes, mother," answered a sleepy voice from the pillow.

"Jump up, then, right away, and get dressed."

The mother's alighted footsteps died away in the direction of the bath-room, and Horace turned on his pillow, yawned, and stretched his arms up over his tousled head.

"It's a bore to get up," he said to himself. "This old day will be just like all the other old days. The sun will shine, and the wind will blow, and the bees will be humming in the apple blossoms. I'll go to school — and it seems to me I've been going to school forever. Some fellows will say their lessons, and some will miss them. Presently the shadows will fall east instead of west, and the day will be gone. I don't

see much use in getting up, I wish — Bless my heart! there's mother coming back from her bath!"

There was a wild spring now, and a lively scuffle with buttonholes and with suspender buckles, and after all Horace was ready for family prayers, followed by hot rolls and beefsteak.

As he trotted off to school, hands thrust into long-suffering pockets, books tucked under his arm, he ran across John Bowyer carrying milk buckets to his mother's customers.

"Hello, John!" he cried; "why have you out school?"

"I can't get off," said John, a little sullenly; "there's no end of work to do at home, and Eston has gone to take a place at Oakridge."

There seemed nothing more to be said, but Horace still blocked his way, frowning at the milk cans dumbly. John did not offer to pass; he was gazing, for his part, at the much-abused covers of the books Horace had under his arm, while a fresh pang of regret seized him. How he longed to be back in the mental stir and content and activity of school life! But there was no use thinking about it.

Horace, however, had been thinking about it. "I say, John," he broke out, suddenly, "why couldn't I come around tolerably early and help you through in time for school? I certainly am worth as much as that small fry, Eston."

John's face flushed; he would have liked to know how to say something of all he felt, but there was only an indistinct murmur, that sounded like "a regular brick," which did not seem to have much connection with either school or milk-carrying; and his hands being preoccupied with milk cans, he could not even make a dumb show of gratitude.

But Horace seemed satisfied. "All right," he said, setting out at a brisk pace to make up for idling, "I'll be on hand tomorrow morning."

I suppose "this old day," as Horace had scornfully said, went by like all other "old days." I am sure some lessons were said and some missed; I am sure the shadows veered from the morning hills and gathered over the eastern slopes; that the sun went down behind House Mountain, as usual, and the stars came out in the same places. Nevertheless, if Horace could have had a prophet's vision while his head was on the pillow, he would have seen this despised day walking down the years, crowned as a benefactor to great numbers of his fellow-men.

He did see it so at last, but it was looking back then, and not forward. There came a day when a great reform swept over the land, one that closed hundreds of drinking saloons, put down untold wickedness, and helped Horace Fenton's community to take a great stride towards righteousness. Horace was in the movement, of course — a married man now, with boys of his own; but he was not at the head of it. No, he joyfully followed the gifted leader of his party, John Bowyer, whom all his fellow-citizens delighted to honor.

And one day at a grand rally, some scattering speaker, having lost his moorings, began to talk about "turning-points in one's life." He was not talking to much purpose, and he had talked long enough, when a voice in the crowd cried out, "Bowyer, tell us what was the turning-point in your life!" The present incumbent won his laurels by retiring gracefully, and presently they got the hero of the day on the platform.

"The turning-point?" he said, looking in a searching way over his audience. "There is a fellow somewhere among you, with gray streaks in his hair, who could answer that question. Ask him from me if he remembers the corner of Upshur Street and Dennis Avenue, where two boys stood one spring morning, one with a pile of books on his way to school, the other with a look that might have soured his milk turning his back on the school-house because he had to cut wood, and carry milk, and feed cows? Ask him if he remembers that from that time on the two boys went to school because there were two to split wood, carry milk, and feed the cows? Ah! Mr. Bondurant, there he is! Please turn around and shake hands with that old fellow behind you — Horace Fenton, gentlemen!"

What shouts, what hurrahs, what cheers! The little Fenton boys went wild with delight, and of all their father's stories of old times, the one they now call for ofttest is that of the day when he met John Bowyer at the corner of Upshur Street and Dennis Avenue with the milk buckets in his two hands.



## Editorial.

## BE DECIDED.

WHY not be out-and-out for God? What good is there in the half-and-half life? Is it not better to settle some questions once for all? Most surely the question of our allegiance to the Lord ought to be so settled that it shall never again be counted open. He whose loyalty is in any way left doubtful gives encouragement to the enemy, and prepares for himself endless trouble. It is better to have it out with Satan in a pitched battle wherein all the forces of both sides are brought on to the field, and where the adversary gets so overwhelmingly crushed that he loses all desire for a repetition of that sort of thing. A resolute life is in every way a gain; it is the despair of devils, the admiration of angels, and the reproduction of Christ.

## A PLEA FOR JUSTICE.

WE are quite sure that most Christians—we mean most church-members—treat God unjustly in the distribution of their funds. Doubtless with most there is no set purpose to defraud Him. It is but a following of almost universal custom, a thoughtless habit. But we fear in many cases this passes into something worse—into a refusal to think lest reflection increase responsibility and compel self-denial. How can one who looks the matter over calmly, refuse to establish some fixed rule about his expenditures, some righteous proportion between his outgoes for self and his outgoes for that which is unselfish? Does he not know that in the absence of such proportion, all experience shows, very little is really laid out in a way to benefit the world or from a single eye to glorify God? Self has an enormous advantage where temporary feeling is allowed to have constant sway. Impulse is not to be trusted in a thing of this sort. It is too important, has too close a connection with one's own deliverance from niggardiness and with the salvation of the world, to be left to the whim of the moment or the chance state of the treasury. Whoever is at all wise will treat God at least justly in this matter. Whoever is wisest, will treat Him generously.

## THE PASSING DAY.

IN every normal human life there are 25,550 days; and yet at no point of this far-stretching stream of duration can the human soul realize or employ more than the single passing day. In a certain sense we are like one who has come into possession of a fortune, on condition that he shall use only so much of it within a given time. The wealth is really his, but he cannot employ or utilize more than a certain small portion of it at any one time. So, in the wise providence of God, we can only expend one day of our lives at a time. The grand principal is held in trust for us.

Suppose that a man could put the value and accumulated energy of a thousand days against something which he, for the moment, intensely desires. What a temptation it would be to squander life, as money is squandered, recklessly and in ruinous amounts! Some of us might live only a month or two under such conditions; for, in the greed of unrestrained desire, we might take for our motto the old Latin phrase, *Dum vivimus vivamus*—"Let us live while we live"—and barter time by decades for a week's enjoyment of pleasure, fame, riches or knowledge.

How fortunate it is that God has bidden us live "day by day!" Little by little we are to accomplish everything that man may. All wealth, all power, all knowledge, all permanent good, are to be purchased by the slow, patient endeavor that is measured by each rising and setting sun! Think what noble discipline in character the process involves; what self-restraint, what patience, what fidelity, what humility! Think how the value of life's best things is enhanced by the method of their acquisition; toiling year after year for the prize, which, if gained in a day or a week, would seem so poor and tawdry after all.

The passing day is ours—nothing more. It is all of time that we can command, no matter how much we may long to attain a certain end quickly and surely. We must wait until the accumulation of days' labor brings us the reward for which we long.

So also with character. Goodness, nobleness, are not endowments, though heredity may make one's pursuit of them a progress

along the line of least resistance. They are the results of each day's noble, virtuous, strenuous living. Each day determines every day, and every day determines life.

## MISSIONARY BISHOPS.

AMONG the questions to be considered at the coming General Conference, that of Missionary Bishops will not be the least prominent. There is no probability, however, that the old question of the status of those holding the office will be revived. That is sufficiently settled in the Discipline as it is; but the prior question of the expediency of such an office will be to the front. It is well known that unanimity of opinion upon that point has never been secured.

There is also a question as to whether the exact meaning of the constitutional provision for this office has been carried out, in the action taken in 1884 and 1888. In other words, there is serious doubt in some minds as to whether the clause in the Third Restrictive Rule, which is the only legal basis for the office, authorizes the General Conference to elect Missionary Bishops to preside in Annual Conferences, and especially to have jurisdiction over several Annual Conferences at the same time. There are those who believe that the General Superintendents are to preside in the Annual Conferences, while Missionary Bishops have jurisdiction only in the particular "missions" for which they are respectively appointed.

The history of legislation on this subject, when carefully studied, is sufficiently suggestive to awaken interest, and also to indicate the need of greater attention to the limitations of the General Conference. When this disjunctive sentence was inserted in the Restrictive Rule by the concurrent action of the Annual Conferences, the only Conferences in foreign lands were Missionary Conferences. It was made particularly for Liberia, which was without representation in the General Conference, and whose condition was such at that time that representation could not have been anticipated. As nearly as can be ascertained, the idea then prevalent was that a Missionary Bishop might preside in a Missionary Conference, or in the Mission of which he was superintendent, with power to ordain his own missionaries. The constitution was amended to authorize this; but that the amendment authorized the Missionary Bishop to preside in his own and other Annual Conferences, was not in the mind of any one who was active in securing the amendment. There is scarcely room to doubt that if this interpretation had been suggested as a possibility, the proposed amendment would have met with defeat in the Annual Conferences.

The General Conference is the interpreter of its own constitution. Whether this be the wisest thing possible, is another question. While it is so in fact, all must accept its interpretations as authoritative and abide by them. There can be no controversy on this point. But, admitting this, it does not follow that every act of legislation is in itself an interpretation of its powers, or an assertion of its legal right to do the thing it does. There is a just distinction between its legislative and its judicial acts. It does not pronounce judicially upon its powers under its constitution till its attention is called to the subject, and a case is pending which involves a legal construction of its power. It must not, therefore, be held that, because the General Conference allowed its Missionary Bishops to preside in Annual Conferences, its right to do so having never been challenged so as to call for a judicial decision on the subject, it had the unquestionable right to confer this power upon them. Such a view of the supremacy of the General Conference cannot be accepted without consequences of the most serious character.

What is said or implied in this utterance must be taken as referring to the legal aspects of the subject alone, and not as reflecting upon the character or administration of the worthy men holding this office. The church knows the men and the work they are doing. Their eminent success, which awakens other missions to the value of similar supervision, calls for the fullest understanding of the legal basis of their office, especially if the policy is to be extended so as to become the permanent and general policy of the church in missionary administration.

The suggestion is not new that China and Japan need permanent supervision as much as do Africa and India. South America is also as isolated as are these other countries, and the question of a Spanish-speaking Bishop cannot be delayed very long. In

fact, it is already before the church. What is to be done? Verily, a policy is needed that will command the approval of the whole church, and take its place among the things which are settled.

In the General Conference at Omaha, a proposition bearing on this subject was made, which is worth recalling, although it received meagre attention at the time. Like many good things, it got lost in the rush and hurry of the session, and failed to come to the surface. But there was too much in it to be allowed to die in the summary treatment it received. If memory serves, it was offered by one of the secretaries of the Missionary Society, and went to a committee, from which no report concerning it came to the Conference. It proposed to strike out from the Third Restrictive Rule all after the word "but"—that is, all that relates to the appointment of Missionary Bishops, and to insert in its place the words, "may assign a Bishop to special service among peoples of other races or tongues, in the United States and in foreign countries." This is substantially the proposition, quoted from memory, and one can see at a glance how broad is the ground it covers. It solves the question of Bishops for all countries and all races. If incorporated in our constitution, it will meet every emergency in this line that is likely to arise in centuries to come. It is well to study some of the fundamental questions, and to become familiar with them, before they are thrust forward for hasty settlement in the rush and excitement of a passing session.

## The Ministry of the Beautiful.

OURS is not simply a utilitarian world; beauty was wrought into its entire economy. He who made the planets, the oceans and the solid land, made also the flowers and touched earth and heaven with His exquisite art. He who adorned the worlds above and below with whatever is most lovely, cannot be well pleased to have us build into His sanctuary what is poor or mean. The best is none too good for Him who has garnished our everyday dwelling-places in this great world with the evidences of His own handiwork. The painter's art is cheap beside the natural beauties He has spread everywhere about our paths. His giving has been lavish, and the quality is fully equal to the quantity. In our giving we simply respond to One who has so munificently bestowed upon us. If we have only what is cheap, it is graciously accepted as the measure of our ability; but when we have cedar wood and gold for our own places, He will not be pleased with our offering of brass or iron or the meaner woods for His house. Solomon had the true sense of the man of God in the desire to rear a temple with abundant expressions of the beautiful. The beautiful as well as the true and the useful is educative; and, in the training of the human race, God makes large use of this element. If He had had any sympathy with the Quaker narrowness, He would have clothed the world in drab.

Dr. Plumb, of Walnut Ave. Congregational Church, has just published a delightful sermon on the magnificent words in Isaiah: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious." The lesson the preacher draws out of the text is: "The religious uses of the beautiful in nature and art." Religion has use for the beautiful. Some of the monks of the Middle Ages seemed to think godliness was in proportion to ugliness and squalor. The Puritans and the Quakers, as well as the early Methodists, had their turn in worshipping plainness and rude simplicity. The Quakers have stuck to it till they have thrust themselves pretty nearly out of the world. The Puritans and the Methodists are coming out of the crase. The gospel of homespun is admirable when we have nothing better; and we notice the best religious people relax its obligations a good deal whenever they come into better conditions. The danger then is of their running to the opposite extreme, in securing extravagant expressions of the beautiful. God has sometimes painted beauty in gaudy colors, but His richest tones are subdued; we take in their meaning only on the second or tenth view. The rose has beauty, but so has the more modest ox-eyed daisy. To appreciate subdued beauty requires an education. The suddenly rich often lay on the colors thick, measuring the quality of beauty by the amount of stock used.

Dr. Plumb's sermon is but a fresh indication of the turn in the tide of Puritan taste. The house of God and the worship therein may be enriched by the ministries of the beautiful in nature and art. The good taste of the church will see to it that reserve and modesty are maintained. Beautiful things in the sanctuary, things suitable to the place and purpose, "are incentives to, not objects of, worship;" and what ministers to the beautiful may at the same time "serve to impart truth." The preacher makes a fine distinction when he shows that an important office of art in setting forth the beautiful is "to impress truth." Art enables us to see the truth, and the teachings of the lesson are continuous; the colors of the picture or the marble

are ever before us, so that the truth may, as it were, permeate our inner being and fashion the interior life. He properly guards against one mistake. In Roman Catholic churches art has superseded the teaching of the Word of God. This is totally wrong. The teaching of the divine Word should never be even subordinated to the ministries of the beautiful. Let God be heard above all expressions of art.

## The Baptist Young People's Union.

THE largest Baptist meeting ever held in the world," according to Professor Veder, who presided over it, convened at a rally of members of that denomination who attended the late Christian Endeavor Convention in this city. It was estimated that 10,000 youthful Baptists were present. Nevertheless, during the week following, a tent as large as either "Williston" or "Endeavor" was pitched in Druid Hill Park, Baltimore, and the Fifth International Convention of the Baptist Young People's Union of America brought together under its shelter a company of earnest young people equally as large, if not larger, who evidently preferred to conduct their exercises along denominational lines. The platform of the tent was, accordingly and appropriately, graced by an enormous chart containing a list of 206 schools and colleges in this country that are controlled by the Baptist Church, while another large chart showed the home-reading courses that are carried on by the Union. Across the entire front of the choir was a broad piece of each of the four colors selected to represent the four sections into which the international work of the Union is divided—green for the South, red for Canada, blue for the States west of the Mississippi, gold for those east of that river. The intense heat affected the size of the meetings, but the program was carried out with great enthusiasm. The speakers doubtless felt freedom in emphasizing the truths dear to members of their own communion, and while frankly fraternal to other faiths, could invoke God's blessing on their own church and young people and methods more fervently than would be possible if the gathering had been an affiliated one. Our Baptist friends are, we believe, acting wisely in maintaining their own Young People's Union, and yet cultivating the widest Christian fellowship.

## Moral Significance of the English Elections.

NOT always is he "happy who knows the causes of things." In the wide realm of physical research it is undoubtedly a great joy to trace phenomena to their fountain and laws to their hidden roots in the constitution of the world because here no difficult ethical analyses and discriminations are required and no painful moral issues are confronted. Material nature is holy and God's supremacy throughout her broad domain is absolute and unquestioned; all her aspects, operations, energies, are the expression of His will. In the more restricted and yet far more interesting sphere of individual and national life it is very different. Here investigation of the motives and aims which control choice and determine conduct is often a difficult task, and the result offered is, as a rule, uncertain and unsatisfactory. The honest and impartial student of contemporary political life is liable to be appalled at the ignorance and apathy of citizens on the one side and the selfishness and greed of political bosses on the other, which he finds associated with popular forms of government.

Precarious as it is, however, the advantage to the politician and statesman derived from a knowledge of the laws that govern political sentiment and opinion is often worth more than uncounted gold; and he who has the good fortune to possess it and the courage and sagacity to put it to effective use, wields a power which neither pen, sword nor sceptre ever boasted. Such political insight undoubtedly belongs to the man whose policy of opposition, for the past few years, has held a powerful government in check, spoilt an attractive and popular program, defeated a sister nation's most sanguine hopes and destroyed its political unity, and who, at length, when the opportune moment has arrived, has struck a blow which threatens to demoralize and cripple for some time to come the great English party of progress and popular rights.

While no discerning and impartial judge who has earned the right to an opinion by watching his public career for the past thirty years would ever think of ascribing to the Marquis of Salisbury the loftier virtues of statesmanship, no one will deny that political courage and adroitness belong to him as much as to any man that ever occupied a similarly high and responsible position. No man has a keener appreciation of the various elements of party strength, and no man ever showed less scruple or more capacity in husbanding them for his purpose. At times his zeal as a politician and party leader has threatened to embarrass his claim to the instincts and manners of a gentleman. Only a few years ago his imperious temper, usually well kept under restraint, led him to express a wish that the gray-haired Nestor of the British Parliament, the "Grand Old Man" of the last half-century of eventful English political history, would be taken out of the way. The prayers of sinners are not, any more than the supplications of saints, always answered in the way they expect. But that the man who since the death of Peel has been the most conspicuous and influential factor in English political life; who has snatched triumph after triumph from



the tenacious grasp of the party of monopoly and privilege; covered the British statute-book with a grand array of measures looking toward the education and enfranchisement of the people, the amelioration of the condition of the poor, the due remuneration of labor and the legal protection of its interests, the encouragement of commerce and the expansion of the empire—that the man, in a word, who has carried the banner of progress and of a free and enlightened people without a rent or a tatter through the storms of half a century, has been politically superannuated, leaving no one able or worthy to fill his place, must be no small crumb of comfort to Lord Salisbury and the powerful party of reactionists that obsequiously acknowledge his captaincy. But if the lack of capable leadership in the camp of the Liberals is eminently satisfactory to Salisbury, it can hardly seem equally so to the intelligent friends of morality and social improvement in England. National greatness is secured and sustained not by constitutions, governments and laws, not by the victories of war nor the nobler and less costly conquests of industry and trade, but by men, for

"Ill fares the land, to hastening ills a prey,  
Where wealth accumulates and men decay."

"Where no counsel is, the people fall." Today the party of moral and political reform in England is "as sheep scattered abroad without a shepherd." The consequence is, that great moral and religious issues, like the arrestment of the growing plague of intemperance, the repression of public vice in the shape of licentious amusements, the vindication of the rights and liberties of Christian peoples under the relentless rule of the Turk, all of which found their eloquent exponent and champion in Mr. Gladstone, go to the wall now that weak and incapable hands are entrusted with their standards.

It is not always just to make great leaders and their parties responsible for all the faults and vices of their mongrel following, for many follow uninvited, and their fellowship is often not only not desired, but avowedly deprecated. Still the fact is indisputable—explain it how we may—the party now coming into power in England on the crest of a big wave of popular feeling has ever been the party which, to quote the words of Chamberlain himself, has sought "to make England the paradise of the wealthy at the expense of making it the purgatory of the poor," a party which has steadily resisted the progress of popular enlightenment, has ever been the sworn enemy of an enlarged franchise and of political freedom, the oppressors of struggling and meritorious industry, the unblushing allies of the brewer and the beer barrel, and the firmest believers in national bullying, jingoism, "gun powder and glory." Strange, the English people do not feel that when such Greeks come bringing gifts, the outlook cannot be other than one of peril and uncertainty.

### Personals.

—Henry M. Stanley, the explorer, has been elected to Parliament.

—Bishop Thoburn's new book is entitled "The Christless Nations."

—Bishop Galloway has a book in press, entitled, "A Circuit of the Globe."

—Bishop Walden, now in Japan, opens the Korean Mission Conference, Aug. 12.

—Bishop Foss is spending the month of July at the home of his daughter in Alhambra, Cal.

—Dr. John Hall, of New York city, is reported to have received about \$30,000 in marriage fees during his ministry.

—Bishop Vincent has consented to deliver a course of lectures on Christianity before Johns Hopkins University next winter.

—Miss Ida Blanche Weaver, a granddaughter of Bishop Simpson, has been elected instructor in French in DePauw University.

—Carl H. Fowler, son of Bishop Fowler, is now managing editor of the *Minnesota Magazine*. It is devoted to the State University of Minnesota and the general public.

—James R. Garfield, son of the late President, was nominated State Senator by the Republicans of Ohio, July 2—the fourteenth anniversary of the day on which his father was assassinated by Guitan.

—Of the 2,500 pictures submitted this season at the new salon in Paris, only 250 were selected. Among the Americans honored was H. O. Tanner, son of Bishop B. T. Tanner, of the African Methodist Episcopal Church.

—Bishop Fowler, president of the Simpson Monument Association, announces that bronze medals have been prepared with the face of Bishop Simpson on one side and a quotation from him on the other. One of these will be given to every contributor of a dollar or more to the monument fund.

—Our office was honored by calls last week from Rev. Dr. John Potts and Rev. A. C. Crews, of Canada; W. W. Andrews, of Mt. Allison University, Sackville, N. B.; and Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, who, with his wife, will spend some weeks in this vicinity.

—Mr. S. R. Crockett, the author of "The Silekt Minister," gives to the *New Age* this estimate of the late Charles H. Spurgeon: "He still seems to me the greatest of all preachers, and to this day I constantly read his sermons both for the value of their matter and for their stern nervous English. If he had been a writer instead of a preacher he would have rivaled John Bunyan."

—Rev. T. P. Frost, D. D., of Baltimore, Md., and family, are summing at their cottage at Lake Morey, Fairlee, Vt.

—Mrs. Henry Ward Beecher, though 83 years old, is planning a trip across the continent to Puget Sound to visit her son Herbert who is a pilot for the revenue cutters in service there.

—Dr. Homer Eaton, of the New York Book Concern, is planning to visit some of the Conferences of the far Northwest, Pacific coast, and the far Southwest. He will leave New York Aug. 16, and attend Montana Conference at Helena, Aug. 22, Columbia River Conference at Spokane, Aug. 28, Puget Sound Conference at Seattle, Sept. 4.

—Prof. Benj. F. Leggett, of Ward, Pa., author of "A Tramp through Switzerland," "A Sheaf of Song," etc., is about to publish a new volume of poems by subscription, entitled, "An Idyl of Lake George." Our readers, who are frequently favored with the valued contributions of Prof. Leggett, will await the issue of the new book of this true poet with eager interest.

—The first Chinaman to enter the ministry in New York State is Hui Kin, who was ordained on June 30 at University Place Presbyterian Church. He has been educated under the care of the presbytery, and has been very successful in mission work among his countrymen. He will hold Chinese services in New York, and hopes eventually to organize a church of converted Chinamen.

—Rev. P. G. Junker, editor of the Bremen *Evangelist*, and member of the North German Conference, has been elected director of the Martin Institute, in Frankfurt-on-the-Main, in place of Rev. H. Mann, who has resigned; and Rev. E. Gebhardt, presiding elder of the Karlsruhe District, South German Conference, has been elected to the editorship of the *Evangelist* to succeed Mr. Junker.

—Miss Julia Evans, Ph. D., daughter of the late Marshall Evans of Roselindale, will in the autumn assume her new duties as preceptress of Lasell Seminary. Miss Evans has won a deservedly high reputation as a teacher of young women during her term of service as preceptress at Drew Ladies' Seminary, Carmel, N. Y. Last year she pursued post-graduate studies for the degree of Ph. D. at Boston University.

—The lectures on "The Reformers before the Reformation," to be given by President Wm. H. Crawford, of Allegheny College, at the New England Chautauque next week, are spoken of in highest terms by Dr. W. P. Thirkield: "They were first given at Gammon Theological Seminary and in Atlanta churches. The lectures produced a profound impression. Scholarly, eloquent, often impassioned in thought and delivery, these lectures rank among the foremost that are presented on the Chautauque platforms of America."

—Presiding Elder Corey writes: "Samuel Dearborn, a prominent citizen and member of our church at Fryeburg Harbor, Me., died early Sunday morning, July 7. He had retired Saturday night evidently in usual health, but at dawn he was not, God having called him home. Mr. Dearborn was chairman and treasurer of the board of trustees of the M. E. Church, and will be sadly missed by the people whom he has served long and well. Rev. J. H. Roberts, a former pastor, officiated at the funeral, which occurred Tuesday, July 9."

—The Free Baptists have lost a noble and prominent worker in the death of Rev. James L. Phillips, M. D., D. D. A son of the famous missionary, Rev. Dr. Jeremiah Phillips, and born in India, he prepared himself in this country for both medical and evangelistic service, and returned to the country of his birth in 1865. He gave twenty years to missionary work, returning to the United States from time to time to raise funds. He founded the Bible School at Midnapore and was its principal for many years. He wrote extensively, and was honored by election to the moderatorship of the General Conference at Marion, O., in 1886.

—Of W. T. Stead, the editor of the *Review of Reviews*, a writer in *Cassell's Journal* says: "He is an impressive personality, a wild talker, running over with animal spirits, by turns mystical and worldly, simple and cynical, egotistic and generous, pitiless and sympathetic. His talk is varied by bursts of laughter and fitful paces about the room. He is surrounded by men and women who seek his aid, worship him, sponge on him, and backbite him. He lives in a pretty home at Wimbledon, is the most untidy of men as to his clothes, is enthusiastic about the Salvation Army, never works on Sunday, which he gives up to his wife and children, and regularly attends the morning and evening services at the local Congregational chapel."

—The *Christian Advocate* says: "Mrs. Adeline M. Smith, of Oak Park, Ill., of whose death mention was made in last week's paper, was 83 years old. She was a direct descendant of Miles Standish, of 'Mayflower' fame, and it is therefore easy to see why she was a Congregationalist in early life. She has been a Methodist since 1834, when she married Philander Smith. Her good husband left much wealth to his wife, and since his death, in 1882, the good work of wise investment for the good of men has been continued. A Biblical school in Tokyo, Japan; a hospital and two schools in Nanking, China; a training school in Moosoree, India; a chapel in Muttra, India; and a successful school for colored people at Little Rock, Ark., are among the abiding monuments, some of which were erected by her husband, and others by the wife in honor

of her husband. Other considerable gifts to the Deaconess Training School, the Deaconess Home, and the Jewish Mission, all in Chicago, further suggest the godly liberality with which the two good people used their wealth."

—Mrs. Dr. C. N. Sims entertained the Methodist ministers of Indianapolis and their families at luncheon recently.

—Bishop Taylor preached at Ocean Grove last Sunday evening to a large audience from "Why will ye die?"

—Amanda Smith has returned to America, and is now at Ocean Grove, speaking and singing in the meetings.

—The many friends of Mrs. Alden Spence, of Newton Centre, will be gratified to learn that she survived the critical surgical operation performed last week, and at last accounts was making progress toward recovery and health.

—Among the returning passengers on the "New York," which arrived July 21, were Rev. Dr. T. Snowden Thomas, D. D., and daughter, Miss Ann Elizabeth, and Prof. and Mrs. G. K. Morris. They return in good health and spirits.

—Rev. Manley S. Hard, D. D., assistant corresponding secretary of the Board of Church Extension, is to represent that cause at the following Conferences in the Northwest and on the Pacific Coast: North Montana Mission, Idaho, Montana, Columbia River, Nevada Mission, Puget Sound, California German, California, Southern California, etc. Dr. Hard will start on this trip about Aug. 10.

—Prof. Chas. W. Landon, professor of music in the Randolph-Macon Woman's College of Lynchburg, Va., with his wife, is spending most of his vacation at Plymouth. This college is under the superintendence of the Methodist Episcopal Church, South. Though Prof. Landon is busy with the preparation of a work on music, unlike so many who take a religious as well as physical vacation, he has kindly acted as substitute teacher in the Methodist Sunday-school during his stay, and is to give a Bible reading on Epworth League Day at Yarmouth Camp-ground.

—Rev. Arthur Brooks, D. D., pastor of the Church of the Incarnation, New York city, and a brother of the late Bishop Phillips Brooks, died at sea, two weeks ago, on board the steamship "Fulda." Dr. Brooks started for Europe in search of health, which had suddenly become seriously impaired. He expected to make an extended journey abroad, but the symptoms of intestinal disease became so alarming that he arranged for a return passage on the same steamer which had taken him to England. He died when but two days out, after great suffering. The body was embalmed, and, after services in his own church, was brought to this city and interred at Mt. Auburn. Dr. Brooks was fifty years old. He had been an energetic and successful pastor in Pennsylvania, Chicago and New York city. He occupied the pulpit of the Church of the Incarnation for twenty years, and was greatly beloved.

### Brieflets.

The total number of delegates to the Christian Endeavor Convention, as shown by the registration list, was 56,825.

Prof. Solon I. Bailey's description of the Observatory at Arequipa, Peru, is particularly entertaining and instructive.

From distant Japan comes a dainty program of the anniversary exercises of the *Kwasan Jo Gakko* (the W. F. M. School) in Nagasaki, printed on brown crepe paper, the pages stitched together with silk. Choice musical renderings, with essays, and sermon by Bishop Walden, were included in the list, which continued over four days—June 23 to 26.

Dr. Sherman believes in the abolition of the time limit. Read his paper on the third page.

The colored people in this country are paying taxes on \$264,000,000 worth of property.

The thirteenth general conference of Christian Workers will be held at Northfield, Mass., August 3-15. Besides Mr. Moody, Dr. A. T. Pierson, Major Whittle and Dr. Andrew Murray are the leading attractions.

No one will fail to thoroughly understand "what Presbyterianism stands for," after reading Dr. Gray's article on the second page.

Governor Hastings, of Pennsylvania, has signed the Religious Garb bill. It forbids public school teachers from wearing dresses which are peculiar to church societies or orders.

The Wesleyan Conference met in Plymouth, Eng., on the 23d inst.

We relieve the unusual pressure upon our obituary columns this week by printing these interesting memoirs on two pages. All received will now appear as promptly as possible.

The Wesleyan outdid all the church papers in publishing a handsome and finely-illustrated supplement, containing a full report of the Chattanooga Epworth League Convention.

Chaplain Clark's stirring account of the late celebrations at Kiel will be read with absorbing interest.

Some conception of the prevalence of the terrible opium traffic in China may be gained from

a statement of Rev. J. Hudson Taylor, of the China Inland Mission, that the number of smokers and their families who are suffering directly from this evil is 150,000,000.

Rev. Hugh Montgomery's new book, entitled, "The Way Out: A Solution of the Temperance Question," is just issued from the press of Hunt & Eaton. The volume presents an attractive appearance, has an introduction by Dr. Daniel Dorchester, and is packed with vital and interesting temperance matter. It is especially designed for Sunday-schools. Mr. Montgomery, who is very slowly regaining his health after his serious illness of last winter, is now at Asbury Grove, and will forward his book, postpaid, for \$1, to any minister ordering one. A review of the book will soon appear in the Book Table.

One hundred and six acres adjoining the Chautauque assembly grounds have been secured by the American Brewing Company, and it is the reported intention of the company to erect a beer garden and brewery thereon.

Says the New York *Sun*: "A sealed tin case, which on being opened was found to contain a copy of Milton's 'Paradise Lost,' was picked up in the lower part of the Penobscot River, Maine, a few days ago. Inquiry disclosed the fact that in a small town up the river lives an old tinsmith of literary tastes and some odd ideas, and that it is his custom to enclose all sorts of excellent books in tin cans, tightly soldered, and so constructed as to float easily, and to set them adrift in the river in the hope that they will be picked up by residents of the many islands at the mouth of the river, who are not kept in close touch with culture, or else by sailors. He thinks the peculiarity of the way in which the books reach the readers helps to secure for them a reading."

On the leper island of Molokai, in Hawaii, a Y. M. C. A. has been formed. Its secretary is a leper. A wealthy planter provided for the building.

The *Central Christian Advocate* closes an excellent editorial on the late Dr. McAnally with these words:—

"Dr. McAnally lived to see most of his contemporaries, in the North and in the South, precede him into the other world. The editors of the *Central Christian Advocate* who had charge of this paper during the stormy times when slavery, secession, the civil war, and reconstruction were the supreme and vital issues of the hour—Joseph Brooks, Charles Elliott, Benjamin F. Crary and Benjamin St. James Fry—during the two decades following 1858, crossed sabers with Dr. McAnally incessantly. Each opponent found in the other a foeman worthy of his steel. Their warfare long ago ended. High over the clashing weapons, the clamorous voices, the tumultuous spirits of that era of bloodshed there was (as, looking back over the strife, we may now discern), a divine Hand, leading the nation through sorrow, trial, loss and humiliation, into a larger inheritance of liberty, fraternity, and union than our fathers ever dreamed was possible. These great-souled men, differing with each other intensely and bitterly, and animated through and through with the martial spirit of the age in which their lot was cast, now have doubtless met in the heavenly home, their battles over, their differences forgotten, their spirits dowered with new insight whereby they are able to understand, better than they ever did below, the meaning of life's conditions, and the philosophy of the government of Him 'who maketh the wrath of man to praise Him,' and who out of bitterness and anguish and struggle is able to evolve issues of liberty, fraternity and peace."

The *Pittsburg Christian Advocate* says: "The American Institute of Christian Philosophy, which was organized by the late Dr. Charles F. Deems, is to continue its activity in a new form. Dr. Deems foresaw that some change was likely to occur, and himself suggested the idea of a lectureship. The directors have accepted this suggestion, and instead of a summer school and monthly meetings, a lectureship has been established in the University of the City of New York, toward which the \$15,000 raised by Doctor Deems as an endowment for the Institute, has been appropriated. Questions of science and philosophy are to be treated in this lectureship. Chancellor MacCracken, of the University, is the new president of the Institute."

The *Watchman* of last week suggestively comments on the late Christian Endeavor Convention in this city, as follows:—

"A convention like this also does much to strengthen the confidence of Christians in the final victory of their faith. Statistics as to the number of Christians in a State or nation do not make the impression upon the mind that the sight of forty or fifty thousand delegates, representing two or three million Christians, does. Some of us are compelled to work alone. Many of us are in small churches; the forces of evil in many communities appear to overwhelm our best efforts; we sympathize with Elijah under the juniper tree. There was a Divine wisdom in the ordering of the Hebrew feast which brought up the Jews once a year from every remote hamlet to Jerusalem and made them sharers of the national life and more loyal men. A great convention like the one just closed, not only does that for those who attend it, but it gives the Christians of the community in which it is held an impression of immense worth to their faith and courage. Boston is a sweeter and better place, and every form of Christian enterprise will be prosecuted with a new nerve, because of what our young visitors brought us. There were times in the great meetings when one, surveying the thousands upon thousands of young Christians, could not help thinking if the churches have won these great multitudes and the hundreds of thousands they represent to a Christian life, why may they not win the world? That is the promise, whose fulfillment is long delayed. Why may not the achievement be nearer than we sometimes have dreamed?"



## The Sunday School.

### THIRD QUARTER. LESSON V.

Sunday, August 4.

Num. 13: 17-30; 23-33.

Rev. W. O. Holway, U. S. N.

### THE REPORT OF THE SPIES.

#### I. Preliminary.

1. Golden Text: *The Lord is with us; fear them not.*—Num. 14: 9.

2. Date: B. C. 1490, in July or August.

3. Place: Kadesh, or Kadesh Barnea (see verse 35).

4. Connection: The murmuring of the people against Moses; the fire at Taberah; the prophesying of Eldad and Medad; the miraculous supply of quail; the plague at Kibroth-Hataavah; the insurrection of Miriam; and of Aaron against Moses, and the leprosy of the former; and the arrival at Kadesh.

5. Home Readings: Monday—Num. 13: 17-33. Tuesday—Num. 13: 35-33. Wednesday—Num. 14: 1-12. Thursday—Num. 14: 13-33. Friday—Num. 14: 35-39. Saturday—Num. 25: 4-15. Sunday—Psa. 65.

#### II. Introductory.

About sixteen months have passed since the Israelites took up their march from Egypt, about a year of which has been spent at Sinai. They have reached Kadesh at length, on the borders of the Negeb. Their next journey, had they possessed faith, would have taken them within the precincts of the promised land. But already in their northern march they have thrice rebelled; and the latent spirit of unbelief betrayed itself again in the precautionary proposal that spies should be sent forth to search out and report concerning the land, before they should invade it. For a host supernaturally led, as they had been, this proposal was gratuitous and insulting. Their Divine Guide, however, complied with their wish, and chosen men, one from each tribe, received from Moses specific directions to explore the country and bring back a full account of its character, resources and inhabitants. Ascending the Ghor and the Jordanic valley as far north as the "entrance of Hamath," they returned, probably in small groups or singly, by way of Hebron, where they selected an enormous cluster of grapes, with some pomegranates and figs, as a sample of the fertility of the district, but where the exceeding size and strength of the giant sons of Anak unnerved the courage of ten out of the twelve so that they yielded to a distrust which proved fatal in its results to themselves and their generation. They came back to Moses, and in the presence of the people admitted that the land was all that Jehovah had promised; they exhibited the fruit in illustration of its wonderful productiveness; but then they proceeded to enlarge upon the dangers in the way—the location of the various tribes, the walled cities, and the terrible Anakim before whose stature they seemed like mere grasshoppers. In vain Caleb and Joshua protested that they were fully able to go up and possess it; their cowardly companions declared that it was a land which "eateth up the inhabitants thereof," and persisted in their "evil report."

#### III. Expository.

17. Moses sent them—the twelve picked "rulers," one from each tribe. Two of these afterwards played an important part in the history—Caleb and Joshua. Nothing is known of the others except their names, which are given in verses 5 to 15. To spy out the land of Canaan—on the borders of which they had now arrived. It is clear, from Deut. 1: 22, that this idea of sending spies originated in the cowardly unbelief of the people. Had their steadfast hearts known no fear, the land might have been theirs within a brief period, and their dreary wanderings and the death of all that generation in the wilderness might have been averted. Get you up this way southward (R. V., "by the south")—or, to preserve the Hebrew name, "by the Negeb." This south-land, according to Canon Cook, "is a well-defined tract of territory, forming the southernmost and least fertile portion of the land of Canaan and of the subsequent inheritance of Judah. It extended northward from Kadesh to within a few miles of Hebron, and from the Dead Sea westward to the Mediterranean." Into the mountain (R. V., "mountains")—more specifically called "the mount of the Amorites," in Deut. 1: 7. Quite likely here the reference is more general—to the hill country of southern and central Canaan, mostly within the borders of Judah and Ephraim.

18-20. See the land—inspect it thoroughly. The people.—The spies were to find out how numerous and how formidable these were; also, whether they were nomads, or dwelt in walled habitations and fortified places. The land—its fertility and resources; also, whether well-wooded or not. Be of good courage.—Their expedition was a perilous one; but they went forth by God's permission if not by His command, and would enjoy, therefore, His protection.

tion. Bring of the fruit of the land—in token, or illustration, of its productiveness. The time of first ripe grapes.—Says Cook: "The first grapes ripen in Palestine in July and August; the vintage is gathered in September and October. This indication of date tallies with what we should have inferred from the previous narrative. For the Israelites had quit Sinai on the 20th day of the second month, or about the middle of May. Since then they had spent a month at Kibroth-Hataavah and a week at Hazeroth, and had accomplished in all from 150 to 200 miles of march. It therefore must have been at least the beginning of July, and may have been a month later, when the spies were dispatched into the land of promise."

Some believe the better for seeing Christ's sepulchre, and when they have seen the Red Sea doubt not of the miracle. Now, certainly, I bless myself, and am thankful, that I live not in the days of miracles; that I never saw Christ nor His disciples. I would not have been one of those Israelites that passed the Red Sea, nor one of Christ's patients on whom He wrought His wonders. Then had my faith been thrust on me. Nor should I enjoy that greater blessing pronounced to all that believe and saw not. 'Tis an easy and necessary belief to credit what our eyes and sense hath examined. I believe He was dead and buried and rose again; and desire to see Him in His glory rather than to contemplate Him in His sepulchre, or sepulchre (T. Browne).

21, 22—omitted in our lesson.

23, 24. Came unto the brook (R. V., "valley") of Eshcol—supposed to have been one of the wadies north of Hebron, though Edersheim prefers to locate it nearer Kadesh. The finest grapes in Palestine grow in the vicinity of Hebron. A branch with one cluster.—Such clusters are still found in this region, which weigh from eight to twenty pounds. Bare it between two—suspended it from a staff or pole, borne on the shoulders of two persons, as a sample of the fruit of "the good land." Egyptian grapes were small and tasteless compared with these. Brought . . . pomegranates . . . figs—still to be found, in all their ancient luxuriance, in this same district. The place was called Eshcol—that is "a cluster of grapes." The Amorite chief of this name may have derived it from this locality.

Kitto states that a bunch of grapes of enormous size was produced at Welbeck from a Syrian vine, and sent as a present in 1819 from the Duke of Portland to the Marquis of Buckingham. It weighed nineteen pounds, and was conveyed to its destination, more than twenty miles distant, on a staff by four laborers, two of whom bore it in rotation (Cook).

25, 26. Returned . . . after (R. V., "at the end of") forty days—a sufficient time for their purpose. To Kadesh—identified by Dr. Rowlands, Canon Williams, Prof. Palmer, Dr. Trumbull and others with the modern Ain Gadi, or fountain of Kadesh, in the northeastern part of the wilderness of Paran, and about sixty miles west of Mount Hor.

This identification, with its linkings, necessitates the re-shaping of much of the geography of the southern border of Palestine and the neighboring regions, as indicated in the maps, cyclopedias, commentaries, and guide-books now in common use. For example, as the westernmost limit of Edom is not indicated in the Bible except by its relation to Kadesh Barnea, that limit now passes from an unknown to a known quantity, by the fixing of a site which is described as just beyond it. So, also, the traditional Mount Hor must be recognized as an impossible Mount Hor; and the central and northern Arabian must no longer be counted a main camping-ground of the Israelites in their wanderings (Trumbull).

27, 28. Surely it floweth with milk and honey.—This they were constrained to admit. The fertility of the land was no cheat. It fully equaled all that had been said of it in the Divine promise. Nevertheless (R. V., "howbeit") the people be (R. V., "are") strong—hardy, vigorous, warlike. Cities walled and very great—necessarily so, in order to resist foreign attack, especially from Egypt. We saw the children of Anak there—the dreaded race of the giants, whose stature filled them with dismay.

The progenitor of the Anakim was Arba "the father of Anak" (Josh. 15: 13), from whom the city of Hebron took its name of Kirjath-Arba. The name Anak denotes "long necked" (Cook).

29. The Amalekites (R. V., "Amalek") . . . in the south—the most alert and aggressive of the enemies of the Israelites. Their home was, apparently, south of the mountains of Judah, and included most of the northern region of Arabia Petraea. Hittites—a highland tribe, dwelling in the mountains near Hebron. They retained their autonomy even in David's time. Jebusites—the old possessors of Jebus, which David captured, and which became Jerusalem. Amorites—a powerful and widely-distributed people, dwelling not merely in Judah, but also across the Jordan. Canaanites . . . by the sea . . . and Jordan—the lowlanders, who occupied the principal part of the country from the Mediterranean to the Jordan. Canon Cook restricts the name in this instance to the Phenicians.

30. Caleb stilled the people—whose imaginations were powerfully affected by this report of formidable enemies, and who showed their feelings with true Oriental exaggeration. Both Joshua and Moses, too, did what they could to calm the excitement (14: 6; Deut. 1: 29). Before Moses.—As he was the leader, the people's murmurings were directed against him. Let us go up at once and possess it.—Says Dr. Scott: "Caleb may signify 'all heart'; and he was evidently a man of true courage, steadily facing danger in the path of duty, in the exercise of vigorous faith and entire dependence on God. He did not say: 'Let us go and attack the Canaanites,' but 'Let us go up at once and possess the land'; as if he thought the forty days spent in searching the land had been too long a

delay, and was impatient to take possession of the country which God had given them."

31. The men that went up with him—Joshua, of course, excepted. We be not able . . . they are stronger.—The spies were literally right, and stupendously wrong. Quite likely, left to themselves, they might not have been able to assail successfully the Canaanites' strongholds; but they had promises enough and evidence enough that they were attended by a Being as omnipotent in battle as He was infallible in guidance. To leave Him out of the account was the most ungrateful and basest kind of unbelief.

32, 33. They brought up an evil report of the land—by emphasizing the difficulties of the conquest. A land that eateth up the inhabitants.—its very fertility made outside nations covet it, and exposed the inhabitants to such constant attack that they were in danger of being utterly consumed. The implication was, that even if the Israelites should be able to conquer and possess it, there could be no peace; their ranks would be continually thinned in defending it. Men of a great stature.—There is no evidence that there were more than a few of these—that the people generally were larger than the Israelites themselves. The giants (R. V., "the Nephilim")—"whom, in their fear, they seem to have identified with the Nephilim of the antediluvian world" (Ellis). We were . . . as grasshoppers—an exaggeration of the size and strength of the Anakim as compared with themselves which is even more than Oriental, and strongly depicts the excited state to which their fears had brought them.

#### IV. Inferential.

1. When we are bent on having our own way, God punishes us by giving it (Psa. 106: 15).

2. Very various are the media through which different men see the same thing—some, for example, through spectacles of fear, others through spectacles of hope. The true motto is, "In Thy light shall we see light" (Psa. 36: 9).

3. No view of life is large enough which leaves out God.

4. "Blind unbelief is sure to err"—sure to overlook God's promises and power, to magnify every danger and difficulty, and to fill the heart with overwhelming discouragement.

5. In ways of our own choosing we have need to fear difficulties; but to fear them in the way which God has marked out for us is craven and wicked.

6. "In all kinds of mortal endeavor, secular, mental, moral and spiritual, whatever we get we must somehow fight for it" (Bushnell).

7. They are the true heroes, the true heirs of the promises "to him that overcometh," who side with Caleb and Joshua, and feel so "strong in the Lord and in the power of His might" that they are ready at once to "go up and possess" the goodly land.

8. Let us be thankful for delicious foretastes of coming delight—the rich clusters of Eshcol which are brought to us by the Spirit as we mentally explore the heavenly Canaan.

#### IV. Illustrative.

1. "I am in the habit," writes a sea captain, "of reading the Scriptures to the crew. I have suffered much lately at sea, having been dismayed, and had all my boats washed away, a little to the eastward of Cape Clear. I then had an opportunity of seeing who was trustworthy; and I found the most unprincipled men the most useless and the greatest cowards in this awful gale, and the Bible men altogether the reverse, most useful and courageous."

2. It is cheap and easy to destroy. There is not a joyful boy or innocent girl, buoyant with fine purposes of duty, in all the streetful of eager and rosy faces, but a cynic can chill and dishearten with a single word. Despondency comes readily enough to the most sanguine people. The cynic has only to follow the hint with his bitter confirmation, and they go home with heavier step and premature age. Yes, this is easy; but to help the young soul, add energy, inspire hope, and blow the coals into a useful flame; to redeem defeat by new thought, by firm action, that is not easy—that is the work of divine men (Emerson).

3. A correspondent of the New York Evangelist says: "Last year, coming from Pittsburgh east in a sleeping car, my apartment was next to that occupied by a gentleman, his wife, and their little daughter, perhaps four years old. The lady was excessively timid—terribly nervous. The Horseshoe Curve seemed to be her special terror, and my sleep, and I presume that of others, was disturbed by her talking to her husband of the peril. The engineer might be asleep, or the switch-tender might be asleep, and the train would certainly be plunged into the abyss. But it was worth while to be awake, when I heard the sweet rebuke, not intended, but real, of the little one: 'Ma, God takes care of us, and does God sleep?' Was not this the ordaining strength out of the mouth of babes? Happy for the mother if it proved strength to her faith!"

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## Our Book Table.

A Critical and Exegetical Commentary on Deuteronomy. By S. R. Driver, D. D. New York: Charles Scribner's Sons. Price, \$3.

We have here a volume in the series of "The International and Critical Commentary," in course of publication by the Scribners, under the editorial supervision of three eminent Biblical scholars—Drs. Briggs, Driver and Plummer. The book of Deuteronomy was assigned to Prof. Driver. Our interest is in both the man and the book he expounds. The man is one of the foremost Biblical scholars of the age. His name is familiar on both sides the water. The books of this scholar and critic are accepted in the high circles of scholarship as authority. Deuteronomy, on which he writes, takes us into the heart of the critical controversy now raging. Taken apart, the book is simple and plain. But it cannot be taken separately. On careful reading you find Deuteronomy to be intimately and peculiarly related to what precedes and follows. It is this latter fact which induces the author to doubt the popular tradition about the origin and age of the book. In his introduction he gives some of the reasons which induced him to assign Deuteronomy to the age of Manasseh or Josiah in the seventh century B. C. rather than to the age of Moses. It is a recapitulation of the law, with the light of the later prophets like Hosea. The evidence for this new location of the book is internal. The writing is late rather than early, as evidenced by style and material of thought; the ethical and religious teaching is too advanced for the period of the sojourn.

Though Hebrew words are often used in the commentary, they are so far explained as to make the book entirely plain to the intelligent English reader. Without being ostentatious, the author travels "abreast with the best scholarship and knowledge" of the age. The deep and difficult questions raised by Deuteronomy are, in every instance, considered with care, insight and critical acumen. The student who wishes for solid information, or a knowledge of method and temper of the new criticism, will find advantage in consulting the pages of Dr. Driver. His writings act as a tonic on the mind of the student. His words rouse and inspire; they induce the student to think for himself and to dare to think outside the old ruts.

Christian Evidences. By E. G. Robinson, D. D. Boston: Silver, Burdett & Company. Price, \$1.50.

The late President Robinson was a careful, incisive and able thinker. In this little volume we have a specimen of his handiwork. The matter is distributed into three parts. The first treats of miracle and prophecy as the evidences relied upon by Jesus and the Apostles; he then considers how far the original evidences are still available; while in the third part he unfolds somewhat more fully the "evidence from the past and present achievements of Christianity." Under this last head he considers "the beneficent influence of Christianity;" "the conditions under which its victories have been achieved;" its inherent qualities, such as its power of self-development and recuperation and the expansiveness of its spirit; its moral principles; adaptation to become universal; and the inadequacy of its visible means to produce its ends. Its lines of thought are all suggestive and fruitful.

The Master. By I. Zangwill. New York: Harper & Bros.

It is difficult to characterize so strong and full a book as this in a paragraph. It touches almost every phase of human life with a fidelity of detail that is almost autobiographic. It is a story of art, and of mastery gained in art after weary, baffling years of poverty and struggle; but it is also a study in character, in its growth from boyhood to manhood, in its conflicts with manifold and almost overmastering temptations, and its perfecting in self-sacrifice. It seems hard to believe that Matthew Strang, the hero of this life battle, did not really exist; that the rough farm life in Nova Scotia or the discussions of art in London, that "Old Hay" and lovely Ruth, the crippled Peter, the charming Eleanor, to say nothing of a dozen other personalities, were only evolved or idealized, in order to subserve the author's purpose in writing an earnest story. Its readers will enjoy this volume, and derive something more than pleasure from it.

General Sheridan. By Gen. Henry B. Davies. With a Portrait and Maps. New York: D. Appleton & Company. Price, \$1.50.

General Sheridan was, in his temper, tastes, education and ambitions, a soldier. He aspired to be nothing else; and, in devoting himself to this one thing, he attained eminence in the army and the country as one of "The Big Four." This volume of biography, the latest instalment of the "Great Commanders Series," in course of publication by this New York House, prepared by a companion in arms, is confined almost exclusively to his soldier life. Indeed, as here intimated, there was little else in his life. The work was prepared with great care. The facts are all given in order in a style at once simple and elegant. It is one of the most attractive volumes in the series.

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The Helpful Sciences. By St. George Mivart, F. R. S. New York: Harper & Brothers. Price, \$1.50.

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A very attractive souvenir, entitled, FAITH, WORK, HOPE, CROWN, OF CHRISTIAN ENDEAVOR, is issued by the B. F. Wood Music Co., 110 Boylston Street, Boston. The Christian Endeavor flag adorns the cover. A fine portrait of Dr. Clark is given, with a view of Williston Church, Portland, Me., the birthplace of Christian Endeavor. The four full-page illustrations are from Raphael, Millet, Mignard, and Breton, and are accompanied with the stanzas of the hymn, by Lorin Ludlow, which gives title to the booklet. (Price, 25 cents.) — THE BOSTON PICTURE BOOK has been prepared to meet the immense demand for Boston souvenirs this summer; and in purchasing this beautiful little book our visitors will make no mistake. It contains over one hundred historic and characteristic views in and around Boston, from photographs taken by the Alden Photograph Co. The book is published by Irving P. Fox, 8 Oliver St., Boston. (Price, in cloth, \$1; in paper, 50 cents.)

— BY BROOMSTICK TRAIN is the appellation of the attractive, linen-covered booklet, issued by the Boston Transcript Company, describing little journeys about Boston's suburbs on the electric cars, which Oliver Wendell Holmes so aptly dubs the "broomstick" or "witches' train." No city has lovelier or more accessible suburbs than Boston. Send 10 cents to the Transcript office for this little book, and learn how to explore "our suburbs afoot and by trolley." — FUNDAMENTALS: A Brief Unfolding of the Basic Truths of the Christian Faith. By W. Fisher Markwick. (Anson D. F. Randolph & Co.: New York. Price, 75 cents.) This is not a book of new things, but a clear and forcible statement of old things "fundamental to all rational and reliable beliefs." The restatement is often as important as the original definition, for error usually begins by some perversion of the primary formulation, so slight possibly as to be realized only in the results and at

distant periods. This little volume contains careful restatements of fundamental truth relating to God, man, sin, redemption, faith, regeneration, love, holiness and heaven. — RELIGION AND BUSINESS: Practical Suggestions to Men of Affairs. By Henry A. Stimson. (A. D. F. Randolph & Company: New York. Price, 75 cents.) This little volume, by one who has had the privilege of preaching to many true and noble business men, contains nine brief and suggestive chapters on such topics as "Fishers of Men," "God as a Partner," "Business in Religion," "Religion in Business," "The Home and Business," and "Christ and the Poor." They all have a bearing on the condition of the times and the problems of gain and poverty. Like the apples of gold, they constitute a word in season for both capital and labor. — THE TREASURY OF TABLE-TALK OF FAMOUS PEOPLE. (Fredrick A. Stokes Company: New York. Price, 75 cents.) This tiny volume is a mine-book of wisdom. The passages selected from various authors, new and old, are brief and expressive. They are nuggets of gold. Each one contains materials for a meditation. — OLIVER GOLD-SMITH'S TRAVELLER AND DESERTED VILLAGE. Edited by Warren Penno Gregory, A. B. ELAINE, by Alfred, Lord Tennyson. Edited by Fannie More McCauley. (Leach, Shewell & Sanborn: Boston. Price, 25 cents each.) These two volumes, bound in silk and printed on good paper and with open type, belong to the admirable "Students' Series of English Classics," in course of publication by this House. The selections are preceded by biographical sketches, and are followed by brief but excellent notes. The introductory material and notes are just enough to explain without overburdening the text. The selections are made with good judgment, and will furnish the student with a taste of the best things in the authors selected for study. — THE ELEMENTS OF PHYSICS FOR THE USE OF SECONDARY SCHOOLS. By S. P. Meads. (Boston: Silver, Burdett & Company. Price, 72 cents.) "The Elements of Physics" is designed as "an elementary text-book, by the aid of which pupils may become grounded in the rudimentary principles of physics and thoroughly familiar with the laws governing matter." The aim is not to meet the needs of advanced students, but rather to secure a thorough mastery of facts and forces. To this end the author uses a simple style, clear and concise definitions, and practical illustrations. Accompanying the general statements are simple and instructive experiments adapted to aid the pupil in a ready understanding of the subject. — ANIMALS' RIGHTS, CONSIDERED IN RELATION TO SOCIAL PROGRESS. With a Bibliographical Appendix. By Henry S. Salt. Also an ESSAY ON VIVISECTION IN AMERICA. By Albert Leffingwell, M. D. (Macmillan & Co.: New York. Price, 75 cents.) The growing feeling of humanity in our century extends to the brute creation. As man comes to regard his own kind, he begins almost inevitably to care for his beast; and yet the lesson has been only partially learned. There are large numbers of men who practice cruelty toward the animals with which they have to do, often without thinking of it. This little book contains an assertion of animal rights and a plea for the exercise of greater tenderness toward them. Cruelty to domestic and wild animals is severely criticised. The slaughter of animals should be effected with as little suffering as possible. The hammer is brought down hard on vivisection in experimental biology and surgery. — LABORATORY MANUAL FOR ELEMENTARY BIOLOGY. An Inductive Study of Animal and Plant Morphology. Designed for Preparatory and High Schools. By Emanuel R. Boyer, A. B. (D. C. Heath & Company: Boston. Price, 80 cents.) The pupil cannot begin too early the study of natural objects in the world about him. They need to be opened to him by the mother in an informal way, as the first course in the study of natural science. In entering the preparatory school the course needs to be continued, but at this stage he requires in the study of these natural objects a guide "in order that his observations and inferences may be comprehensive, systematic and accurate; hence the laboratory manual is an absolute necessity where the teacher is to direct a class of any considerable number of pupils in practical work." The present work is the result of several years' experience in teaching, and is designed "to combine the study of animals and plants as biology." — IN THE TIME OF JESUS. Historical Pictures. By Martin Seidel, D. D.

(A. D. F. Randolph & Company: New York. Price, 75 cents.) This little book contains a brief introduction to the study of the New Testament. The author, a learned and eminent German, familiar with the Jewish and classic sources, has given, in a brief compass, the information conveyed by such German authors as Schneckenburger, Schenker and Hausrath. His chapters are historical pictures. They give the condition of the heathen and the Jewish worlds at the Advent. He has contrived to pack much into little space and to render it in a readable form. The book will be prized as a popular presentation for the general reader and as a preparation for larger works by the student. — A GEOGRAPHICAL READER, OR, PICTURES IN GEOGRAPHY. By Will E. Rupert, C. E. (Leach, Shewell & Sanborn: Boston. Price, 65 cents.) The author's design is to kill two birds with one stone. He thinks the pupil, while learning to read, can at the same time learn geography. The selections are from various authors, and, taken together, make a very complete geographical treatise.

## Magazines.

— The Methodist Review for July-August is an excellent summer number. The articles are all well written, while no one of them deals with a subject beyond the popular depth. They are good reading for hot weather and the easy chair; some, indeed, requiring more thought than others, but none are articles of overmastering power. They are all eminently readable and bring to our view topics of interest and importance. Prof. Mead, of Middletown, leads in an entertaining account of his visit to Iceland in, "A Fortnight on an Icelandic Farm," giving a striking picture of the physical conditions of the island and the type and character of the population. Hon. H. L. Sibley follows in one of his lucid and consecutive legal papers on "A Doctrine of Civil Liberty." Dr. Mudge has a chatty and suggestive paper in "Glimpses of World-wide Methodism." It is an expressive bird's-eye view of the field of Methodism, which is the world. Rev. H. D. Atchison defines "Liberalism—True and False;" and Prof. Hatfield, of the Northwestern University, tells of the excellences of "The Poetry of Wilhelm Müller." The reader will delay a little over the article of Dr. D. H. Wheeler on "The Industrial Organisation." It is in his best vein, and is a clear and forcible putting of the labor question. Another article that the reader will wish to go over carefully is Dr. Ramsay's "Newspaper Responsibility in Relation to Intemperance." Dr. Pearne goes into the business of prophecy in "The Twentieth Century." We hope his best dreams will come to pass.

— The Bostonian for July is a Christian Endeavor number, and is an exceptionally handsome issue of this new Boston magazine. The frontispiece presents portraits of Dr. and Mrs. Clark and John Willis Baer, and views of Williston Church, Portland, and parsonage. The opening article is upon the "Headquarters of the Visiting State Delegations at the Christian Endeavor Convention," and is fully illustrated. A very interesting illustrated paper on "The Churches of Boston Fifty Years Ago," follows. "The Public Garden Pond," "Women's Clubs," "Beginning and Development of the Christian Endeavor Movement," "The North End Union" are some of the other subjects treated. (Bostonian Publishing Company: 53 Newbury St., Boston.)

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Is the earnest, almost agonising cry of weak, tired, nervous women, and crowded, overworked, struggling men. Slight difficulties, ordinary cares, household work or daily labor, magnify themselves into seemingly impassable mountains.

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proper nourishment. Feed the nerves, organs and tissues on rich red blood, and how soon the glow of health comes to the pale cheeks, firmness to the unsteady hand, and strength to the faltering limb.

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## THE CONFERENCE.

(Continued from Page 8.)

the New Hampshire Conference Missionary Society the residuary legatee. It was thought there might be a few hundred dollars to come to the Conference. Now that she has passed away, it is found that the deposits foot up to some \$15,000 to \$16,000. Not all of this will be received, as two or three banks will not be able to pay over fifty or sixty cents on the dollar; but present indications are that probably \$12,000 at least will be paid over to the treasurer of the trustees of the New Hampshire Conference for the missionary cause.

Revs. T. W. Sprowls and E. O. Bullock have gone on a vacation tour to the White Mountains, making the trip on their wheels. They spent Sunday, July 14, in Bethlehem.

Twenty-six persons were received into full membership in the church at Newport by the pastor, Rev. H. D. Deetz. Scarcely one of the list received on probation will have to be dropped. Everything moves well in this church. Within a few months the entire house has been lighted by electricity, one of the elect ladies of the society paying the bill for all the fixtures.

Sunday, July 14, the Sunday-school at Nashua, Main St., had almost three hundred in attendance, notwithstanding many are away on their vacations. On the same day nearly one hundred were present at the Arlington Street chapel. Between four and five hundred were in the morning congregation. Dr. Rowley is spending his vacation visiting his mother and friends in New York State.

The plucky society at Peterboro have advanced the pastor's claim \$50, and also voted to make repairs upon the church building. They will begin with a new roof, and then drain the cellar so as not to drown the furnace fire. They will do as much more as they are able. It would be a pleasure to them to set aside the old house and build a new one, but the way is not now clear to attempt so extensive a work. The last session of the quarterly conference that voted to do the things above indicated was composed entirely of women. They are full of faith and courage.

The parsonage at West Binds has been very greatly improved by being painted. New blinds are to be put on. The Junior League are raising money for inside repairs. They hope to paint, paper, and put in new carpets. The pastor pushes the work earnestly, and there are some encouraging features. Forty-one new books have been added to the Sunday-school library.

The note in the district items of the HERALD, concerning church attendance at Derry, St. Luke's, contains a blunder. The Sunday night prayer-meetings are said to have an attendance of 75 out of a membership of 90. It was intended to say the "week-night prayer-meetings," for Sunday nights have double that number.

The repairs on the audience-room of the Sunapee church are completed, and the reopening services took place Sunday morning, July 14, with preaching by Rev. C. L. Jackson, the evangelist, who is summing up on a farm near by. The repairs consist of a metal wall and ceiling of beautiful design—nothing of the kind in the State will surpass it—new carpet, stained glass windows, and pulpit set. They are pleased now to invite the city people and all others into this beautiful place of worship. The vestry needs a thorough renewal, and will no doubt receive it. Rev. C. W. Taylor is pushing the work of his fourth year as pastor of this people. B.

## Vermont Conference.

## St. Albans District.

Swanton. — The beautiful village of Swanton, Vt., was quickly thrown into a state of consternation on the afternoon of July 16, when the fire alarm and church bells sounded almost simultaneously at 4:15, denoting the sudden outbreak of fire. People began to run from all quarters toward the burning building, which proved to be the Central House, the largest hotel in the place. Smoke was already pouring from all the windows in the third story. The hotel stood but a few feet from our Methodist church, and it soon became evident that the church must burn, although it was built fireproof next to the hotel, for the water supply was inadequate to force a stream upon the church walls. The church stood the severe test until the walls of the hotel fell and crashed through the windows of the church, carrying the flames to the edifice almost in an instant, and spreading so rapidly that the few pails of water that were available could not possibly check the flames. On account of the dry weather the water was very low, but neglect on the part of those having the water supply in charge, in not keeping the pumps in working order, left the people almost helpless to fight fire.

The church was almost new and was an ornament to the village. Our society was not free from debt at the time of the fire, and the church was not insured for more than one-half what it ought to have been. Thus it leaves us crippled financially. We have great courage in working for the Master, for He never fails, but always brings us off victorious; but if any of our brothers or sisters in other fields could lend a hand in the rebuilding of a new church edifice, such aid would be gratefully received. Let us remember that the Master said: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." And again St. Paul says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

W. P. STANLEY, Pastor.

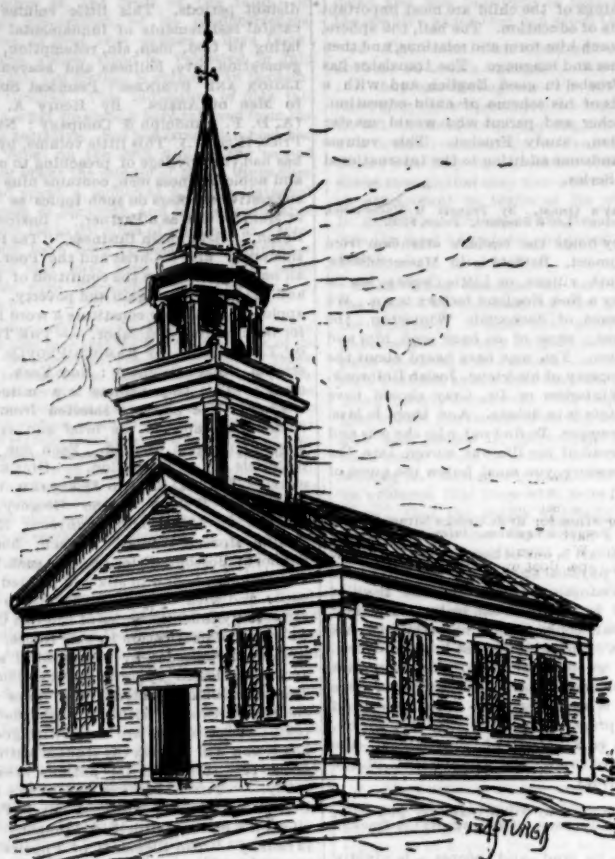
## New England Conference.

## Boston South District.

St. Andrew's, Jamaica Plain. — On Sunday, July 7, the pastor, Rev. A. W. L. Nelson, received 2 by letter, 1 from probation, and 1 on probation. Work is going on well.

St. John's, South Boston. — Union services for the summer with the South Baptist Church began on Christian Endeavor Sunday. Excellent sermons were preached to very large congregations by Revs. Dr. O. P. Gifford, of Buffalo, and John Potts, D. D., of Toronto. Our church was beautifully decorated. Ante-vacation events included a closing exhibition, with graduating exercises, by the Junior League and a "Reception to Little Light Bearers" by the W. F. M. B. The little tots in the cozily arranged vestry made a very pretty picture. Although the day was rainy, 26 "Light-Bearers" were enrolled. On

(Continued on Page 12.)



The Methodist Episcopal Church at East Readfield, as it Now Appears.

## THE FIRST METHODIST MEETING HOUSE IN MAINE.

[The following paper was read at the centennial of the dedication of the first Methodist meeting-house in Maine, at East Readfield, Me., June 25, 1895, by C. A. Mace, a member of the church there.]

WE regret that we are unable to give a list of those who built this church. So far as we can learn, there is no record at hand of those who labored in its original construction. You have already heard a partial list of those who are supposed to have belonged to the society in its first days, and it may be reasonably supposed that among the number were those who were responsible for the erection of this edifice. It is a fact, handed down from generation to generation, that Mr. Joseph Hutchinson and wife, who lived in 1790 on the lot directly opposite this church, were among the first to join the new society, and were ever after during their life active and influential members of the same. Many of the weekly prayer-meetings were held in their house. Mr. Hutchinson's brother, who lived with him, was also a member. Dr. John Hubbard, who came here from New Hampshire in 1784 and settled on the lot now occupied by D. F. Austin, a man prominent in town and church affairs and whose name figures largely on the earlier records of this church, is supposed to be one of its original constructors. So may we also consider the Page families, Benjamin and Samuel Melvin, and Jonathan Knowles, who, it is claimed, was one of the original members here. The Whitlakers came here in 1765. The Johnsons were known to be residents here at the date of the church's construction. The Hoyts and Sherburnes and Dudleys were also among the settlers here over one hundred years ago, coming in 1770. It would not be unreasonable to suppose that the most of those I have named were interested in the building of the church.

The church was erected on the top of the hill, north of where it now stands, and the spot can be traced today. It was a two-story structure and the timbers were of large size, as you can perceive if you care to climb to the loft overhead. I understand the church was not wholly finished in those days above the floor, although it may have been in condition to seat persons in the second story; in fact, I think it must have

been, for the records show that at the time Bishop Asbury was here it was estimated that an audience of between ten and eighteen hundred were present, one account stating that the crowd was so large as to cause the timbers of the church to settle with a loud noise. The pews at that time were square in form, with seats on the four sides except where the door opened. The children of the family preceded their parents into the pew and sat facing them, while their elders faced the preacher. The strictest decorum was required of the children. The family foot-stove was an important feature, especially in the coldest weather, and was deposited in the centre of the pew so all could receive their portion of its warmth. It was taken to the nearest house during the noon intermission and replenished for use in the afternoon.

On this spot, which must have been one of great beauty in those days, and from which the observer can behold one of the finest landscapes views this earth affords—on this spot the old church stood for thirty years in constant use, and an object of prominence for many miles of surrounding territory. It was then found necessary to make repairs, and it was decided to move it to the spot it occupies today. Resting on strong, massive timbers, a team of fifty yoke of oxen with a strong, steady pull hauled it to its present resting-place. It was then completely finished and re-dedicated the same year—1825. Samuel Morrill was the contractor, and was assisted by John Greeley and Henry Hutchinson. Many of you who are present today remember the church as it appeared at this period of its existence. Many, no doubt, will find their eyes overflowing as the memory of those days brings before them a host of tender recollections of dear ones whose forms once occupied this church and with whom doubtless their happiest days were associated, and scenes which are accounted as the brightest and fairest in their memory.

At this time in the church's history, this west side stood facing the road, and a porch large enough for stairways and hall was added to the building in front. Two outside doors admitted to the hall, and stairs from each door led to a landing above, from which stairs led to the galleries. The short, square pews were taken from below and set up in the gallery along the walls; and besides these, long seats were erected facing

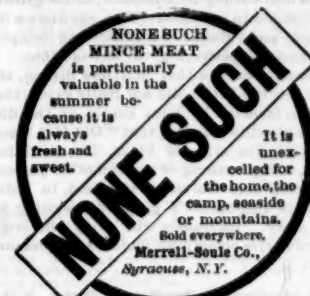
the audience and pulpit. There were two rows, one in front being the singers' seats. The seating capacity of the gallery was large, as it extended on three sides of the church. New pews of modern form were erected below. It is said that Squire Page had his former square pew transferred to the northwest corner of the gallery, from which point of observation he was wont to shake his cane in admonition to the boys who were inclined to be in mischief during service. Our memory goes back to the old gallery where we assembled Sunday after Sunday in those square pews for the Sunday-school service. Those old pews were well adapted to this use—one seat holding a good-sized class. Congregations in those days were obliged to "look up" to the preacher, for the top of the pulpit was some ten feet from the floor. We regret at the present day that this old pulpit was not preserved, but only portions of it remain; and some parts of those old square pews with their doors are in existence today.

In 1857 the last service was held in the old church, it being the funeral service of Mr. Samuel Melvin, one of its founders and constant attendants and one who labored hard for its support. Mr. Melvin died at the age of 91. Early in the same year it was decided to make some changes and reconstruct the building. J. A. Sanborn, B. H. Thomas and W. H. Hopkins were chosen a building committee. The plan was agreed upon and the contract to reconstruct was taken by Geo. E. Dudley and Charles Mace. The porch was removed; the galleries and whole inside of the church taken out; the building lowered five feet and partly turned, so the east end faces the south; belfry and spire added; and the whole finished as you see it today, with the exception of papering the walls, which was done several years ago.

Doubtless many present can well remember the church choir of long ago; I can only recall those of more recent date, when Col. Chase was leader, and Capt. Juddins, the Brainard families, the Melvins, and others were prominent members. Later on, S. M. Hunt for many years was the leading spirit in musical matters; and the late Mr. Vosmus, with others whose names are familiar to you all, have rendered great service in this respect. The first instrumental music of which we have any recollection was when Mr. Capen came to meeting in days of old and brought his bass viol. How excited we boys became when the huge instrument in its green balze covering made its appearance, and how delicious and tingling the sensations when the owner proceeded to "tune up!"

Since 1857—the time the church was re-dedicated for the last time—the first instrument purchased was a pipe organ bought second-hand, and whose tone proved to be of a doubtful melodious character. This was exchanged for a cabinet organ which did good service for many years. Our present organ is the gift of the daughters of P. F. and Desdemona Sanborn, given in grateful memory of their father and mother.

Thus, dear friends, I have told you briefly, and as well as I am able, some of the points in the history of our old church. There is much that is untold, and naturally it is the most interesting of all from the fact that it is unwritten history that can never be known until the day when all things shall be made plain. The old church within whose walls we stand today, could it speak, could tell of events in its history more thrilling than pen of mine can portray. But we must leave them to the secrecy and silence of the ages past. Beneath our feet are the same timbers that supported Jesse Lee and his hearers and Bishop Asbury and his large audience of over a thousand persons, who listened to gospel truths with such eagerness, and these same walls have protected from the elements the long line of pastors and people for over a century. Here have been heard the songs and shouts of thousands of redeemed souls, and many have passed through this portal for the last time on their way to their final resting-place. Is it true, old church, that your work is done, your mission accomplished? Or is it possible that brighter days and more cheering prospects are in store for you? God grant that such may be the case!

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Here is the operation: For active work set the cushion high and tighten the screw. If resting or conversing, relax the screw and rock easily backward. If tired, lower the cushion to fit the lower back, and tighten the screw, and the result is luxury itself.

It is a wonder that such a chair was not discovered before. It is the most perfect office chair for all needs, and is equally good for a piano chair.

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## THE CONFERENCE.

(Continued from Page 12.)

the first Sunday in July, 2 were received on probation and 5 into full connection, including 2 by letter.

**Worcester, Webster Square.**—Last Thursday evening the ladies arranged a lawn party, and everything moved along with the grace for which doing here are noted until Pastor Richardson's wife was presented with a new silk dress—or, to put it just right, the pattern for one, accompanied by the money gift of a friend, too late to get into the silk—when Mrs. Richardson, who has been in rather poor health of late, swooned. She was removed to her home, thus seriously interfering with the pleasures of the evening. It is to be hoped that this sad ending of what was intended for a great pleasure will not prevent other generous people, here and elsewhere, carrying out any plans that they may have formed in the way of giving. Indeed, if such efforts were more frequent they would prove less dangerous. Excursions are the order of the day now, and on Aug. 3 this church will manage a trip to Rocky Point, Newport and Block Island. May they make lots of money as well as find the clam in abundance!

**Coral Street.**—Whoever knew before that the festive clam grew in this inland city? Well, whether he grew here or not, he was served for dinner in a tent on the grounds of this church, one day last week, and then as the tent was up, it was thought best to have a program of music and ice cream last Thursday night. More than a hundred people enjoyed both the mental and the physical comforts and then longed for more. Pastor Rankin was the engineer of the exercises. The Epworth League colors and emblems were in the hands of the members of the local chapter.

**Laurel Street.**—Years ago, the late Dr. Loranus Crowell was wont to say that a great mistake was made when this church was planted on the hillside, for, as he expressed it, "When folks get started for church on a down-hill slope, they had just as soon go to the bottom as not, but they won't go up hill if they can help it." Continuing, he said, "If the founders had located the structure somewhere on Central or Thomas Streets, the organization would have been more than three times as large years ago." But we cannot prove the words of our dear brother, though he was a very careful observer, particularly in church matters. This thing, however, is true: Saturday, the 20th, marked the fiftieth anniversary of the formation of this body, and Sunday and Monday were devoted to proper observances. Presiding Elder Mansfield preached in the morning. The first pastor, Dr. Richard Rust, of Cincinnati, the long-time agent of the Freedmen's Aid Society, was expected to be on hand to lead an afternoon love-feast. In the evening, Pastor Geo. W. Mansfield was to give the story of the organization, and the whole affair was to wind up Monday night with a banquet in which with much eating there should be some reminiscence. All this is, in a measure, in futuro as I write, but next week I shall be able to retrospect. The church has had a long and blessed array of preachers, including Dr. James Porter, Bishop Warren, Rev. Samuel Kelley, and our delightful septuagenarian, Rev. William Pentecost, who is as alert as ever in things spiritual, and who served here two terms. Rev. Alonzo Sanderson was here five years, and under his care the debt was lifted and the edifice completely and thoroughly repaired. Were there room, in the long array of churches waiting to be heard from in this space, I would name all those who have ministered here. Nor would I forget those of the church who have stood faithfully by and have helped to win many victories.

W. L. Tidale, who is about coming to Worcester as assistant secretary at the Y. M. C. A., is a Methodist and a son-in-law of Rev. H. B. Cady, of the New England Southern Conference. In Taunton, where Mr. Tidale has been located, he won great success.

**Millbury.**—Sunday, the 7th inst., Pastor Wigman preached to a large audience and administered the communion. Three persons were admitted by profession and one by letter. Some day, when times are a little better, this church will set about repairing the edifice in which Millbury Methodists have worshiped so long. They can afford to wait till they are quite ready, for a debt is much harder to bear than a bit of old-fashioned interior. Few Methodist Episcopal churches in Worcester County have a grander history than this. The new general secretary of the Y. M. C. A., Mr. W. F. Mayhew, who comes directly from the Springfield Training School, is a member of the Methodist Church. On the 14th inst., the union Sunday-school quarterly meeting for Millbury was held in this church. The address was given by Mr. Alfred S. Roe, of Worcester, on "The Book."

QUIS.

## Boston North District.

**Trinity, Cambridge.**—Last fall this church (Rev. C. E. Spaulding, pastor) organized a Boys' Club. On the 8th of July this Club went into camp for five days at Asbury Grove, Hamilton. Although viewed with some suspicion upon their arrival, the Club won the confidence and respect of the cottagers during the week and received many expressions of favor. The camp was a military camp, and a regular routine of guard-duty, drill, etc., was carried out. No mischievous or lawless tendencies were engendered by this military régime, but on the contrary the boys became more manly in bearing, more gentlemanly in deportment, and more thoughtful of each other as the days passed by. Time was given twice a day for religious exercises, and many of our pastors and laymen visited and inspected the camp.

**Maynard.**—At the last communion 3 were baptized, 1 received into full membership, 1 on probation, and 2 by letter, by the pastor, Rev. I. A. Meier. The new church enterprise is making rapid headway. Plans and specifications are drawn, and the building committee have advertised for bids for the contract. They expect to dedicate before the close of the year. The League steps boldly to the front and subscribes \$1,000 toward the new church. Miss Clara Cushman gave an address on China, Sunday evening.

At such a time as this, when there is a demand for office furniture, the announcement in another column of Paine Furniture Company is especially interesting. The patented desk chair which they advertise is the acme of comfort and not at all expensive.

Now see that your blood is pure. Good health follows the use of Hood's Sarsaparilla which is the one great purifier.

ing, July 14, and so reached the hearts of the people that they gave a good collection, and forty ladies presented their names as members of the W. F. M. S. Monday evening Miss Cushman gave a most interesting and instructive entertainment, "An Evening in Peking," the net proceeds of which were \$45.

## Boston East District.

**Lynn, St. Paul's.**—The members of this congregation have done everything that Christian affection could suggest to lighten the grief of the pastor, Rev. W. T. Worth, and his family as they have been passing through their deep bereavement. Their presence and tearfulness at the funeral service, their kind ministrations both before and afterward, the profuse and fragrant floral tributes brought—all have touched the pastor and his family very deeply, and called forth their lasting gratitude. As soon as the sorrow came the church officers met and unanimously gave the pastor a two months' vacation, the most of which time he will spend at Cottage City.

**Mablewood Church, Malden.**—At the last communion the pastor, Rev. L. W. Adams, received 6 by letter, 2 on probation, and baptized 2.

**Meridian St., East Boston.**—Rev. L. W. Staples, the pastor, writes: "Our friends have been very kind in responding to our call for papers and magazines for distribution among the sailors in the harbor, and yet there is urgent need of more. We have six consecrated young men in the Gospel Boat every Sunday forenoon, and four more for what distribution. Send on the papers and magazines, and we will see that every one is distributed. Send by freight and express, prepaid if you will, to Meridian St. Bethel, East Boston, Mass."

## Springfield District.

**Personal.**—Rev. J. H. Gaylord, who is a member of State St. quarterly conference, is spending the summer at Sheffield. This is his third season there. He remains from May to November.

Rev. Joseph Scott supplied Asbury, July 14. The same date Rev. Wallace MacMillen was welcomed at Trinity by a large congregation of former parishioners and many other friends.

**Laurel Park.**—Among the cottagers are Revs. G. H. Clarke, of Malden, and W. H. Adams, of Lunenburg. Several of the district preachers and their families are on the grounds.

**Barnardston.**—Rev. J. H. Long was in attendance at the Christian Endeavor Convention in Boston. Mr. Long's mother has come to keep house for the bachelor pastor.

**East Coleraine.**—Rev. C. P. Ketchen has been voted a two weeks' vacation, a part of which was spent in Boston during the Christian Endeavor Convention.

**Southbridge.**—Rev. C. H. Walters has arranged for vespers service an attractive program, with short sermon on special subject, for the first Sunday evening of each month. On June 7 he preached to the young ladies.

**Ware.**—Rev. A. M. Osgood preached at Salem, N. H., July 14, in exchange with Rev. Edgar Blake, formerly a resident of this town.

**Middlesex.**—The windows have been covered with wire guards at a cost of \$40. The church is being wired for electric lighting. The cost will be \$155. Rev. H. B. King is using Long's pulpit paintings for Sunday evening sermons with good results. Large congregations are in attendance. Mr. King has been voted a vacation covering the first three Sabbaths in August.

**Bondsville.**—Rev. and Mrs. F. J. Hale have been visiting at Westfield, West Parish, a former pastorate. Rev. J. Sutherland, of West Parish, occupied Mr. Hale's pulpit, July 15.

**Westfield.**—About \$1,500 have recently been expended in church repairs. The woodwork about the entrances and windows has been painted. The steeple, which is more than two hundred feet high, has been strengthened, the weather-vane removed, and a simple coping put in its place. The orchestra, of which a report appeared two weeks ago, is a special and very helpful feature of the Sunday-school, not of the Sunday preaching services.

**West Warren.**—Rev. J. S. Barrows, of Brookfield, supplies the pulpit, July 21 and 28. The pastor and Mrs. Dockham spend their vacation at Centre Harbor, N. H. Mr. Dockham makes the trip on a wheel. A layman writes: "Rev. W. H. Dockham is considered the champion preacher, fisherman and bicycle rider of this vicinity."

**Chicopee.**—Said a middle-aged leading layman, whose life has been lived in intimate connection with this church: "Never in my knowledge of the church were our finances in so good condition. On the first of July there were no unpaid pledges, all bills paid, and a small balance in the treasury. The stereopticon has been used on Sunday evening for several weeks and is drawing people to well fill the church."

**Orange.**—On June 23 the Knights Templars Commandery celebrated St. John's Day by worshiping at the M. E. Church. Sixty-seven were present. The sermon by Rev. J. W. Fulton was highly spoken of, and was printed in the local papers.

**Enfield.**—Rev. W. Ferguson united in marriage, June 28, Robert J. Vennard and Sarah McCabe. By invitation, the pastor preached on "Good Citizenship" before the Orangemen, July 4, at Gilbertville. He also gave his lecture, "Sledge of Lomboderry," in the Town Hall, Enfield, July 13. Both were pronounced successes.

**Brookfield.**—July 21 was Christian Endeavor day. In the morning a sermon was preached by the pastor, and in the evening an installation of officers took place. Rev. J. R. Chaffee has a semi-monthly meeting of probationers for instruction in church doctrine and discipline.

D. F. G.

## Commendable Editorial Frankness.

The *Western Christian Advocate* is much disturbed because "the color line" was drawn in the recent Epworth League Conference at Chattanooga. It says: "No doubt—and there's the shame and pity of it—that if any protest had been made, it would have disrupted the Convention unless it had been brought forward by the Epworthers of the Church South; but these failed to see and seize their opportunity to lead the children of Israel into the promised land of Christian equality." The naughty Southerners! Such reproaches are not worthy of fraternal fellowship. But what shall we say of the cowardly Northerners who dare not even enter a "protest" for fear of "disrupting" something? Between the two, honors are even. Once more, though not finally, we wish to remark—"and our lan-

guage it is plain"—that the organ of a church which sets off its colored people into separate conferences, ought to be a little modest in criticizing other people for following such an example. But it may be answered that the colored people were set off at their own instance. If so, we reply that no man who is thoroughly acquainted with Negro character believes such a statement to be true. The ultimate purpose of the policy in question was to open the way, if possible, for the extension of the "white work" (sic) of the Methodist Episcopal Church in the Southern States.—*Christian Advocate* (Nashville).

That is right, Dr. Hoss. We deserve even worse than your heaviest strokes. But the fact that in one thing we were mean, does not justify your lack of magnanimity in another. Even as to this neglected chance for your church to immortalize itself, you must smile to read some of our papers and to hear some of our men say that there was no "color line" at the convention; or, if there was, it was "at the instance" of the colored people themselves!—*Western Christian Advocate*.

## Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

## For Over Fifty Years

Mrs. WINDLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea. Twenty-five cents a bottle.

Dean's Rheumatic Pills. Absolutely cure Rheumatism and Neuritis. Entirely vegetable. Safe.

## Dr. Strong's Sanitarium.

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A popular resort for health, change, rest, or recreation all the year. Elevator, electric bells, steam, sun-parlor, and promenade on the roof. Suites of rooms with baths. Dry, tonic air. Saratoga waters, Croquet, Lawn Tennis, etc. Massage, electricity, all baths and all health appliances. New Turkish and Russian baths. Send for illustrated circular.

## Church Register.

## HERALD CALENDAR.

Holiness Camp-meeting, E. Spilling, N. H., July 28-Aug. 2	Aug. 2-12
West Dudley Camp-meeting, Aug. 2-12	Aug. 2-12
Morrisville Camp-meeting, Aug. 2-12	Aug. 2-12
Bible Conference, at Williamstown Camp-ground, Aug. 2-8	Aug. 2-8
Empire Grove Camp-meeting, E. Poland, Me., Aug. 2-8	Aug. 2-8
Asbury Grove Camp-meeting, Hamilton, Aug. 2-8	Aug. 2-8
Richmond Camp-meeting, Aug. 2-8	Aug. 2-8
Kennebec Valley Camp-meeting, Aug. 2-8	Aug. 2-8
Strong Camp-meeting, Aug. 2-8	Aug. 2-8
Williamstown Camp-meeting, Aug. 2-8	Aug. 2-8
Acrook Camp-meeting, Littleton, Me., Aug. 2-8	Aug. 2-8
Northport, Aug. 2-8	Aug. 2-8
Sheldon Camp-meeting, Aug. 2-8	Aug. 2-8
Martha's Vineyard Camp-meeting, Aug. 2-8	Aug. 2-8
Sterling Camp-meeting, Aug. 2-8	Aug. 2-8
North Anson, Me., Camp-meeting, Aug. 2-8	Aug. 2-8
Rockland Dis. Camp-meeting, Nobleboro, Me., Aug. 2-8	Aug. 2-8
Weira, N. H., Camp-meeting, Aug. 2-8	Aug. 2-8
Laurel Park Camp-meeting, Aug. 2-8	Aug. 2-8
Claremont Camp-meeting, Aug. 2-8	Aug. 2-8
East Livermore Camp-meeting commences Aug. 28	Aug. 28
Hedding Camp-meeting, at E. Spilling, Aug. 28-31	Aug. 28-31
Wilmot Camp-meeting, Aug. 28-31	Aug. 28-31
Piscataquis Valley Camp-meeting, Foxcroft, Aug. 28-Sept. 3	Aug. 28-Sept. 3
Groveton, N. H., Camp-meeting, Sept. 3-4	Sept. 3-4
Colebrook, N. H., Camp-meeting, Sept. 4-13	Sept. 4-13
Manchester District Epworth League Convention, at Claremont, Sept. 17, 18	Sept. 17, 18

**OLD ORCHARD MEETINGS:**  
Illustrated Lectures, by Rev. J. J. Lewis, July 24-27  
Christian Alliance, Rev. A. B. Simpson, July 27-Aug. 12  
Salvation Army, Aug. 12-15  
Portland District Meeting, Aug. 15-18  
Murphy's Gospel Temperance Meet'g, Aug. 22-Sept. 30

**HEADQUARTERS CHAUTAUQUA:**  
Summer School, Aug. 2-24  
Chautauqua Assembly, Aug. 17-24

**MEETINGS AT YARMOUTH CAMP-GROUND:**  
Grand Army Day, July 29  
Temperance Day, July 31  
Sunday-school Day, Aug. 1  
Epworth League Day, Aug. 2  
Missionary Day (W. F. M. S. and W. H. M. S.), Aug. 4  
Camp-meeting, Aug. 5-12

**POST-OFFICE ADDRESS.**  
The address of Rev. J. O. Knowles, D. D., until Sept. 18, will be Asbury Grove, Mass.

**BOSTON EAST DISTRICT MINISTERS' WIVES' ASSOCIATION.**—The next meeting will be held with Mrs. L. W. Adams, at Asbury Grove, Aug. 2, at 11 a. m. There are to be papers by Mrs. Smiley, Mrs. Whitaker, and Mrs. Stackpole, selected reading by Mrs. Staples, and music by the trio. Since it will be the opening day of camp-meeting, it is hoped that a large number will be present.

ALICE M. TIRRELL, Cor. Sec.

## Deaths.

**TOUBELL.**—In Somerville, July 13, Miss Ann Toubell, formerly of Nova Scotia, aged 13 years, 3 months.

**EPWORTH LEAGUE DAY,** at Yarmouth Camp-ground, Friday, Aug. 2. At 11 a. m., devotional exercises. True Union of Church and League, Rev. J. M. Patterson; Why should We Join the Church? Rev. E. W. Eldridge; The League and Revival Services, Rev. T. J. Everett. Question-box and open conference. At 3 p. m., Bible reading, "Hand-to-Hand Work," Prof. C. W. Landos, of Randolph-Wacon College, Virginia; Plymouth Culture Club, R. S. Douglas; Junior League Work. At 7 p. m., illustrated lecture, "From Venice to Naples," Rev. F. D. Blakeslee. Fine music, vocal soloists, cornets, etc. All Leaguers are urged to attend.

Mrs. H. S. DOUGLASS, Sec. of Com.

**W. F. M. S.**—The headquarters of the New England Branch will be closed Aug. 1, for one month. Mail requiring immediate attention should not be sent to the office later than July 29. MELBA A. NICHOLS.

Boston, Mass.

**ASSURY GROVE CAMP-MEETING,** Aug. 2 to 12. The meeting will commence Aug. 2, at 3 p. m. Rev. J. H. Mansfield, D. D., formerly Presiding Elder of the district, will preach the sermon, and Rev. S. C. Carey will preach in the evening. The following-named brethren are expected to preach: Aug. 3, Revs. J. W. Ward, J. F. Meers and M. G. Prescott. Aug. 10, Revs. J. H. Mansfield, R. E. Small and G. L. Collier. Aug. 11, Dr. W. H. Brodbeck, Dr. L. E. Bates and Rev. C. H. Stackpole. Aug. 12, Revs. L. W. Adams, C. W. Blackett and J. P. West. Aug. 13, Revs. W. F. Lawford, B. H. Babcock and M. E. Pratt. Aug. 14, Rev. C. Tilton, Dr. G. S. Chadbourne and Rev. W. A. Thurston. Aug. 15, Revs. A. H. Herriek, W. I. Haven and B. Hitchcock. Aug. 16, Dr. J. M. Leonard, Dr. E. R. Thorndike and Rev. W. F. Fuld. Aug. 17, Revs. J. P. Allen, C. B. Davis and J. H. Humphrey. Aug. 18, Rev. J. W. Higgins, Dr. W. H. Thomas and Rev. H. L. Wriston.

The usual children's meeting will be held daily, under charge of Mrs. Annie E. Smiley. The Woman's Foreign and the Woman's Home Missionary Societies will each hold a service, the dates of which will be fixed later. An Epworth League meeting will also, probably, be held each day. Rains have no terror for this camp-meeting, for the new Tabernacle has no equal on any ground. Boarding-house and baking arrangements for the season are pronounced excellent.

## Money Letters from July 8 to 22.

Mrs. H. E. Hall, W. G. Brookings, F. A. B. Bailey, J. I. Bartholomew, W. H. Beede, Randall Brown, J. E. Connors, Otis Cole, J. W. Cornell, George Campbell, H. L. Calder, R. J. Chrystie, Columbia Chemical Co., C. W. Dockrill, Mrs. F. B. Durfee, John Evans, H. F. Forrest, H. A. Felt, E. A. Flint, J. L. Felt, E. Grant, E. S. Gahan, G. S. Gilchrist, T. A. Griffin, G. W. Goodell, Mrs. F. W. Haskell, Mrs. M. A. Harriman, J. E. Hawkins, J. Hubbard & Co., J. A. Hodges, C. D. Hadley, E. S. Harris, T. F. Holmstead, Ann Hull, A. J. Jackson, C. H. Johnson, D. F. Jordan, Mrs. O. H. Jasper, Mrs. H. B. Johnson, Sarah C. Kemp, W. J. Knowlton, E. G. Lane, Sanford Lucas, C. A. Loughton, A. E. Luce, A. P. Loughton, J. C. Lord, W. B. Locke, A. Muldoon, C. B. Mitchell, H. A. Maynard, D. E. McClary, W. S. McIntire, S. O. Martin, Mrs. E. M. Mills, W. F. Moore, W. B. Merrill, Samuel Miller, Mrs. Newspaper Adv. Agency, J. W. Price, A. B. Pierce, O. S. Parvin, Mrs. H. Pratt, G. J. Palmer, J. G. Penn, Mrs. E. G. Place, Pettigill & Co., Mrs. J. C. Quincy, J. B. Remick, J. E. Robinson, Mrs. H. E. Rines, W. H. Rand, C. N. Sennett, C. A. Southard, H. C. Sinclair, T. B. Smith, A. B. Sprout, C. E. Springer, S. M. Stiles, A. G. Studley, S. C. Towner, H. Trueman, A. W. Thayer, C. F. Trussell, Thomas Tyrie, G. F. Worth, J. A. Weed, H. K. Webster, J. P. Wheelock, W. F. Whipple.

## QUARTERLY MEETINGS.

**BOSTON NORTH DISTRICT—SECOND QUARTER.**  
Leominster, 21, a m; Townsend, —;  
East Pepperell, 23; Lunenburg, 24;  
Grace, Cambridge, 25.

**OLD ORCHARD MEETINGS:**  
Hudson, 1;  
Rockbottom, 2;  
Flint St., Somerville, 4, a m  
(Q. C. M.);  
Trinity, Cambridge, 5;  
Cochituate, 5;  
Ashland, 7;  
Concord, 8;  
Weston, 9;  
Saxonville, 10, 11, a m;  
Sudbury, 11, 12 p m;  
Natick, 26.

**ASSY.**  
Woburn, 1, a m (Q. C. M.);  
Salem, 2;  
Newton, 3;  
Park Ave., Somerville, 4;  
Watertown, 5;  
Marlboro', 7, 8, a m;  
Berlin, 8, 9 p m;  
Clinton, 8, 9 p m;  
Waltham, First Ch., 9;  
"Humana-Bi, 11;  
Broadway, Somerville, 13;  
Newton Highlands, 13;  
Granville, 14, 15, a m;  
Ayer, 15, 9 p m;  
Oakdale, 15, 7 p m;  
Princeton, pastor, —;  
St. Paul's, Lowell, 15;  
Park Ave., Highlands, 17;  
Lowell, Worthen St., 18;  
Newtonville, 19;  
Newton Centre, 21, 22, a m;  
Charlestown, Mon. Ev., 23;  
Andover, 24;  
Charlestown, Trinity, 25;  
Newton Low Falls, 25, a m;  
"U. Falls, 26, 8, 9, a m;  
Epworth, 30.

G. F. HAYON.

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## Obituaries.

**Dunbar.**—Ira Dunbar was born in Croyden, N. H., June 26, 1818, and died in Kittery, Maine, April 29, 1895.

At about seventeen years of age he gave his heart to Jesus and remained steadfast in the faith until the end. He was a member of the Pine St. M. E. Church, Bangor, until 1880, when he removed his home and church relationship to Kittery.

He was one of that inspiring company of saints, now too few, who could not listen to the utterances from the sacred desk without heartily uttering an "Amen" when a good point was made.

Mr. Dunbar belonged to a large family, having six brothers and eight sisters. He was twice married. He leaves a widow and large family. He died in peace. He was a man of spotless integrity, of strong political and religious convictions, beloved by all.

**Lummas.**—Thomas J. Lummas was born in Lynn, Mass., Sept. 22, 1804, and died Feb. 10, 1895, highly honored, greatly beloved and deeply mourned.

He was sterling in his integrity, kindly in spirit and sincere in his purposes. He enjoyed the advantages of the Lynn public schools. William Lloyd Garrison, the famous abolitionist, was his desk-mate, and Mr. Lummas became an influential participator in promoting the antislavery cause.

In the building which afterwards became his manufactory and is still standing, he attended the first Sunday-school organized in Lynn—the first Methodist Episcopal Sunday-school in New England. On June 1, 1833, with Rev. Joshua Soule (afterwards Bishop), then pastor of Lynn Common Church, and others he witnessed from High Rock, Lynn, the famous engagement between the "Chesapeake" and the "Shannon," and shared the great mortification of his clerical companion in the American defeat.

Mr. Lummas was a manly man, true to his home, fond of his wife and children, highly respected in the community as a public-minded citizen and reliable business man, genial in disposition, simple in tastes and exceedingly careful of the reputation of others. In his church life he was humble, consistent, faithful and generous, ever ready to encourage his pastor and a reliable supporter of all church interests. The temperance cause as well as other moral reforms was advanced by his sympathy and deeds.

In his departure the pastor has lost a true friend, the community a kind neighbor and honored citizen, the church a consistent supporter, and his family an indulgent parent and wise counselor.

N. T. WHITAKER.

**Williamson.**—William F. Williamson was born in Stark, Maine, Feb. 13, 1817, and died in Augusta, April 11, 1895.

He remembered well the good mother who died when he was ten years old. In his last days he carried the impression of her coming home from camp-meeting in the neighborhood and repeating the text and some points in the discourse of the good man who preached there. He could always repeat the text. His parents were Jonathan Williamson and Mary Witham, and he was next to the youngest of a family of six sons and two daughters—a family to whom music was natural as the vital breath. It has been said that Mr. Williamson might have made his fortune on the stage with his musical gift, but when at the age of twenty he was converted, under the labors of Rev. Theodore Hill, his thoughts were turned in another direction; and after uniting with the M. E. Church, he obeyed the teaching of Wesley and no more sang "those songs which do not tend to the glory of God." He at once gave promise of usefulness in exhortation and prayer.

He soon became dissatisfied with the meagre education gained in the common school, and sought to supply the lack by attending high schools. Having his own way to make, he worked in the hay-field several seasons, taking a term at the high school in the fall, and, as soon as possible, teaching in the winter, in this way becoming master of a good English education. He continued teaching until well advanced in years.

At the age of thirty he married Thankful P. Norcross, of industry, who was also engaged in teaching—a woman of rare worth and culture. Three daughters were born to them, all of whom are still living in Augusta, Maine, with six grandchildren and one great-granddaughter.

While living in New Sharon he was made class-leader and was granted an exhorter's license, and after some years was made a local preacher, often assisting the preacher in charge, occasionally preaching and doing effective service. Coming to North Augusta in 1881, he at once identified himself with the working forces of the church, and will long be remembered as a power for good in the community.

Since the death of his wife in February, 1889, he has been gradually failing, until at last consumption wasted the body and prepared the way for the triumph of the dying Christian. "My trust is in Him," was the sentiment of those last days of intense suffering.

He was a man of deep convictions and firmness in following the course he felt to be right. Social in disposition, loyal in his friendships, he won many sincere friends. More than all, he was loyal to God and to every right movement. He verily "sleeps in Jesus." J. M. W.

**Andrews.**—Sarah Jane Allen, daughter of Wm. D. and Sarah Allen, niece of the late Rev. W. F. Farrington, and wife of Rev. G. C. Andrews, was born in Raymond, Me., April 23, 1847, and died May 2, 1895, aged 48 years.

While still quite young she went to Lewiston to work in the cotton mills. She was a sober and amiable young lady. During the pastorate of the writer scores of the operatives, then mostly Americans, attended Park St. Church. An almost constant revival was in progress there, and among the converts was Miss Allen, who accepted Christ Feb. 23, 1864.

She was married by the writer to George C. Andrews, May 1, 1867. Mr. Andrews was not then a minister, but was engaged in the insurance business, which he subsequently left to preach the Gospel. While Sarah did not marry a minister, she, upon learning the decision of her husband to preach the Gospel, not only did not oppose him, but greatly encouraged him.

Mrs. Andrews was a very intelligent, deeply pious, prudent, discreet, loving Christian. As a minister's wife she was ever faithful, endeavoring herself by her wise, loving deportment to the people in the several charges her husband served. Many a heart was made sad at the announcement of her death.

During the last few years of her life she was in poor health, and what she did was performed in great weakness of body, but her interest in the prosperity of the church and the salvation of souls was unabated. She was suddenly attacked with paralysis, March 4 last, and lingered

nearly all of the time unconscious, for twelve weeks, when she sweetly fell asleep in Jesus.

She leaves a husband, two sons who are graduates of Colby University and are successful teachers, and a daughter. In sadness they mourn, yet rejoice that God gave to the husband such a wife and to the children such a mother.

The funeral services were held at the parsonage at Mechanic Falls, the writer officiating, assisted by Rev. C. F. Allen, D. D. The remains were taken to Saco, where Mr. and Mrs. Andrews passed two very pleasant years. Services were there held in the church, Rev. A. A. Lewis, the pastor, and Presiding Elder Palmer officiating, and the body was laid to rest in the beautiful cemetery.

When one so lovely, so useful, as was Mrs. Andrews, is taken away, the church meets with a great loss; and yet the influence exerted for God never dies.

D. B. RANDALL.

**Taylor.**—William B. Taylor was born in Wiscasset, Maine, Jan. 18, 1815, and died in Bath, Maine, May 24, 1895.

Mr. Taylor came to Bath when a young man, and won the respect and confidence of the community by his consistent Christian life. As clerk and cashier he served in two of the banks of Bath for a number of years. He was city clerk for five years and county treasurer for fourteen years. Other city offices have also been held by him. A year ago, on account of advanced age and feebleness, he resigned the office of treasurer of Beacon St. Church, which he had held since its organization. During these many years he has also been trustee and steward and identified with the Sabbath-school.

Mr. Taylor was a good man, the better known the more loved. His memory will long abide with this church and people as "ointment poured forth." Dear unto him as the apple of his eye was the church with which he was connected. Beacon St. Church has met with a loss indeed hard to bear; but while the church militant mourns, the church triumphant is richer.

His sickness was short and "he was not, for God took him." M. C. PENDEXTER.

**Hodge.**—Charles B. Hodge was born in Vassalboro, Me., March 13, 1852, and died at Livermore Falls, Me., May 10, 1895, aged 43 years, 1 month and 27 days.

He was a good scholar, having graduated from Oak Grove Seminary. He entered Colby College, but soon after was obliged to quit his books on account of his father's death. Nov. 20, 1880, he was married to Mrs. Josie Ellis.

In January last he gave his heart to God and united on probation with the M. E. Church at Livermore Falls. He was a man of upright life, outwardly, previous to his conversion. But God made a new creature of him. He was a great-hearted, noble-spirited man. To know him was to enjoy him. His few months of Christian life were filled with good things of the kingdom.

Death came suddenly, but he was ready. His last public testimony, a few evenings previous to his death, was: "I am glad I gave my heart to God. He has made a better man of me. I have a father in the heavenly land, and I mean to be ready to meet him." A good man has gone to heaven. He was a dutiful son, a kind and tender husband, and a loving father. He parted from wife and child, mother, brother and sister, and a host of friends when he left earth. We bespeak the prayers of the church for the afflicted wife and family. C. A. S.

**Grinnell.**—Mahalah (Irish) Grinnell was born July 22, 1807, and died in Exeter, Me., March 23, 1895.

December 31, 1839, she was married to William Grinnell. The union was a happy one until March 19, 1878, when she was left a widow. Since that time she has lived with her son.

Mrs. Grinnell was converted in early life and united with the M. E. Church, of which she has since been a faithful and consistent member. She felt a deep interest in the church and did all she could to help it. For more than half a century she has prayed and toiled for the extension of the Redeemer's kingdom. The pastor was always welcome in her home, and was sure of a true friend and sympathizer in her. In her death the church has lost one of its most devoted members and the town one of its most respected citizens. She was beloved by all who knew her.

Here was an active life, for she laid aside the cares of this world only three days before her departure to the better land. Pneumonia completed its work in three brief days, and she was not, for God took her.

She was modest and unassuming, a thoughtful, earnest Christian. She loved her Bible, and had been a careful reader of ZION'S HERALD nearly all her life.

The funeral service was held at her home, under the direction of her pastor, Rev. U. G. Lyons.

She leaves, to mourn their loss, three daughters, one son, and several grandchildren. U. G. LYONS.

**Hawblin.**—Rev. Frank W. Hamblin was born at Barnstable, Mass., July 31, 1861, and died at Enosburgh Falls, Vt., May 21, 1895.

He was taken down with appendicitis just before the adjournment of Conference at Bradford a year ago last April, from the effects of which he died after thirteen months of terrible suffering. The courage and hopefulness he manifested through all were possible only to one made of the stuff of which noble men are made, and one sustained by a blessed Christian experience. The beautiful serenity which always characterized him when suffering acute pain was a benediction to all who witnessed it, and will remain a precious memory to his lonely widow and other friends. He hoped to recover even to the last, and made all his plans just as if he expected to get well ultimately. His last days were occupied, as strength permitted, in clipping the papers for future use.

He came to the Vermont Conference directly from the Boston School of Theology in 1884, and filled the following appointments: Waterbury

Centre, Williamstown and East Brookfield, West Randolph and Bethel, Gilead, and Waterbury. He was appointed to Enosburgh Falls at the Conference a year ago, but was not permitted to do any work there. His household goods were shipped to that place immediately after Conference, for he expected to go to his work in a few days. When it became apparent that he could not take up the work for a year at least, and the parsonage had to be made ready for another pastor, M. P. Perley, one of the stewards, moved the goods into one of his tenements and tendered the use of the house to Mr. Hamblin for the balance of the year. As soon as possible after the surgical operation that was performed at Hanover, N. H., he and his wife went to Enosburgh Falls and occupied the house from which he never went till he was called to "the house not made with hands."

He could not have fallen into better hands than the exceedingly kind people among whom he spent his last days. By loving ministries, most thoughtful and constant, they did all in their power to share the burden and the sorrow of those who came to them as strangers, but whom they received and served as dearest friends.

His wife was Miss Florence Crocker, the playmate of his childhood and youth, to whom he was married June 8, 1884. Their years of married life have been all but ideal in the completeness of their satisfaction in each other. Their early affection ripened into an ever-increasing devotion that was most beautiful.

Mr. Hamblin was one of the best men and best preachers we ever had among us. He was excessively modest, and did not impress strangers or the superficial with the robustness of his thought and the beauty of his diction; but the discriminating and thoughtful soon discovered his true merit. His people were fond of him, and were always glad when he appeared before large audiences on special occasions. His sermons were carefully prepared, though seldom read. Every sentence was a gem, and few men have been able to pack as much stirring truth into half an hour as he. While his sun was yet in its ascension he has gone to the sunlight of the eternal years, and we remain to wonder and to ask, "Why?" Still we know our Father "doeth all things well," and we are content to wait for the answer to our query till "all things are revealed."

A memorial service was held in the church at Enosburgh Falls the Sunday following his death, when fitting words were spoken by Rev. H. A. Spencer, of Montpelier, who had known Mr. Hamblin intimately since his coming among us. He was assisted in the service by Rev. A. W. C. Anderson, the pastor, and Rev. G. W. H. Clark, of St. Albans. H. A. S.

**Mostrom.**—John August Mostrom was born in Sweden, near Gothenburg, Dec. 19, 1835, and died in Gloucester, Mass., April 30, 1895.

Up to within ten years of his death his occupation was that of a seafaring man. First in vessels from his native land, then from Hamburg, he sailed all over the world. In 1870 he came to New York, and a year after arrived in Gloucester to seek his fortune as a fisherman among that large number who sail from that port. During the last ten years he was in poor health nearly all the time, and the last six months he spent in bed constantly. He joined the Swedish M. E. Church in Gloucester about twelve years ago, and when the Swedish Mission was given up, he, with others, joined the East Gloucester M. E. Church.

He leaves a widow and three children—a son and two daughters. The son, Oscar G., lives in Lynn and is a useful member of the South St. M. E. Church and president of the Y. P. S. C. E. connected with that church. The daughters, Annie and Emily, are at home with the mother and belong to the church. Sister Mostrom was a member of the M. E. Church in Sweden before she came to this country in 1873. Two children preceded their father to the other world—one who died in childhood, and the other, who died in 1881 at the age of fifteen years. The death of this last child was a great blow to the parents, and Mr. Mostrom looked forward to a happy meeting with her.

When asked as to the prospects of the future Mr. Mostrom said that he rested in Jesus as his Saviour. He felt that he was a sinner saved by grace. He suffered a good deal and longed to go away; and when the end did come he breathed his life away with a satisfied, happy expression on his tired countenance. He was respected by all who knew him for his honest, upright life. He was a good man, and was so regarded. J. P. WEST.

**Colburn.**—The death of Rev. W. W. Colburn carried grief to multitudes of people throughout the New England Conference, and beyond. His life, from birth to death, included 60 eventful years. He was born at Wiltam, Me., July 16, 1834, and died at Wiltam, Mass., April 13, 1895.

Concerning his childhood and youth we may only note that he was bereft of his parents at the age of eleven years, and knew but little after this of boyhood sports or school privileges. He removed to Oakdale, Mass., where hard work and scanty fare were his daily experience.

When sixteen years of age it was suddenly came to him a great uplift of ambition and noble purpose. It was under the magic power of the eloquent Gough that a deathless desire for study and public service came to this friendless youth. He allowed nothing to stand in his way. He entered the public schools, spent some three months at Boylston Academy, and later on entered our school at Wiltam. Here, by hard work and self-denial and the generosity of a friend, he maintained himself for nearly three years. It was during his Wiltam years that the student became a disciple. He had his Bethel and his Fenel—his heavenly vision and spiritual struggle—and when at last he left the Academy he went, as many another has done, with the settled purpose of devoting himself to the work of a Gospel minister. After leaving school he spent some little time as a traveling salesman, and during the excitement of the Fre-

mont campaign was in great demand as an effective platform speaker.

It was at this critical period that he received a local preacher's license from the church at Oakdale. He regarded this as the voice of God, and, conferring not with flesh and blood, he immediately left business and politics and entered the Concord Biblical Institute, where he pursued a two years' course in theology. He joined the New England Conference in the spring of 1860, and for thirty-five years maintained an irreproachable character and was recognized as one of the most successful and popular ministers of the Conference. In 1870 he was appointed by Gov. Claflin to the chaplaincy of Charlestown State Prison, where for three years he rendered eminent service in behalf of the State. To meet an emergency, he was transferred, in 1874, to the N. E. Southern Conference, and stationed at Centre Church, Provincetown. After a most successful pastorate there, he was cordially welcomed back to his old Conference. His appointments, besides those just mentioned, were Berlin, Shrewsbury, Cherry Valley, Hudson (twice), Marlboro, Easthampton, Fitchburg, Waltham, Boston Highlands, Lowell Highlands, Sudbury and Rockbottom.

Mr. Colburn possessed many popular gifts. He was endowed with an attractive personality, a genial, happy and hopeful spirit, a warm and sympathetic nature, which made him responsive to the needs of his friends. His voice was like music, his speech fluent, his ministry

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Mr. Colburn found a fitting companion and helpmate in Miss Laura A. Chamberlin, of Clinton, to whom he was married June 23, 1866. These years of married life have been lived in sweetest fellowship. In all their hopes and fears they have been as one. The widow and two children—a son and daughter—mourn their loss. We weep with them, and with them await the coming of the resurrection day.

G. F. EATON.

**Jewett.**—Mrs. Sarah, wife of Orange Jewett, of Dexter, Me., departed this life, suddenly, May 16, 1895, at the age of 66 years and 23 days. A sweet, noble and generous spirit has taken its flight, and husband, children, and a host of friends mourn their great loss.

She possessed a remarkable faculty of making home pleasant. A sorrowing husband retains precious memories of forty years of happy married life, during which time six children came into their home, four of whom preceded her to the better land. Fred, a dutiful and Christian son, and Dora, wife of Rev. H. B. Nutter, survive her, and feel the severity of this sudden stroke.

She was converted about twenty-five years ago under the ministry of Rev. Charles Springer, and united with the M. E. Church May 16, 1871, while Rev. Abner Townsend was pastor. During all these years she has been an unwavering and loyal friend, both to her Saviour and to her church. Many of her pastors can testify not only to the genuineness of her home and her generous hospitality, but to her Christian sympathy and encouraging words. Her end was peaceful. May father and children be sustained in this great bereavement!

E. H. B.

**Maddox.**—Died, in Nobleboro, Me., May 8, 1895, Caleb Maddox, aged 86 years, 6 months. He was born in 1809, being one of a family of nine children.

He was forced very early into the battle of life by the loss of his father when he was but eight years of age. He followed the sea for a livelihood previous to the time of his marriage. He learned the riggers trade and was a master rigger from 1850 to 1875. Among the craft rigged by him were the ship "Chancellor" and the renowned clipper ship "Black Warrior," built by A. A. Austin. Mr. Maddox was a prominent Mason. A conscientious Christian, for sixty years he was a member of the Damariscotta Mills Church, where he held many important offices, including those of steward, class-leader, and Sunday-school superintendent. Converted in early manhood, his life was devoted to benevolent and Christian acts and to the advantage of his Heavenly Father's work.

The family deeply mourn the loss of a kind father and husband. Six children are among the mourners—Joshua Maddox, of Lewiston; Manford Maddox, of Nobleboro; Priscilla Hopkins, of Damariscotta Mills; Amanda Plumer, wife of Chas. C. A. Plumer, of the Maine State Prison; Persis Fossett and Nancy Hall, of Nobleboro. During his last days his youngest son and wife did all for him that loving hands could do.

C. L. BANGHART.

**Robinson.**—Arthur T. Robinson, who died at East Kingston, N. H., March 17, 1895, was born in Portsmouth, N. H., May 6, 1836.

He was the oldest child of Abner and Melville B. Robinson, both prominent members of the Methodist Episcopal Church. Arthur was converted at the age of twenty years, under the labors of Rev. J. Hall, of Portsmouth, and at the time of his death was an official member of the M. E. Church in East Kingston. He was educated at Portsmouth and was joined in marriage at South Newmarket, N. H., by Rev. E. Smith, Oct. 23, 1867, with Mary R. Neal, daughter of H. P. Neal. He leaves a widow and one son.

Mr. Robinson was a man so reserved that those residing nearest him knew but little of his virtues or excellent Christian qualities. He was devoted to scientific agriculture on his excellent farm, and much attached to his home and family. He was a life-long scholar and an ardent student of the Bible. Those with whom he had dealings found him to be conscientious, upright and honorable.

A good man has gone, and many will miss him; none, however, so much as his devoted wife and only son. But their loss is most surely his gain, for if ever one appeared from an earthly standpoint of judgment to deserve the promises of pardon and bliss at the hands of the Saviour, our departed and dear friend was that one.

**Gilman.**—Hiram Gilman was born in Sanborn, N. H., Oct. 31, 1812, and died, Sunday, May 2, 1895.

When nineteen years old he was led to give his heart to God through the instrumentality of Rev. S. P. Williams, then a young minister in the New Hampshire Conference, who afterwards became a presiding elder in the Vermont Conference. He joined the M. E. Church in Laconia, N. H., in the fall of 1831. The Methodists then worshipped in the old Court House, and Laconia was part of a circuit that included Tilton, East Tilton and Gilman. It was largely through his influence and efforts that the present church edifice was erected. For over sixty years he has been its most loyal and faithful member and generous supporter. He loved the Methodist Church. He said to the writer just before he died, "Had I my life to go over again, I would join the Methodist Episcopal Church." For over fifty years he was a constant subscriber to Zion's Herald, and no doubt his devotion to Methodism may be attributed to the influence which its teachings exerted upon him. He was a familiar figure at the Weirs camp-meeting, where he will be greatly missed. He was a charter member of the Camp-meeting Association and its treasurer for many years. It was chiefly through his influence that this splendid property was secured for camp-meeting purposes.

It may be said of him as of Barnabas, "He was a good man." His goodness was manifest to all. He let his light "shine before men," and was as "a city set on a hill," that "cannot be hid." He had a great love for souls. Nothing rejoiced his heart so much as to know that people were coming to Christ. He was deeply alive to the danger the unsaved are in. Some of the most powerful appeals to which it has been the privilege of the writer to listen, fell from the lips of this good man as he pleaded with sinners to be reconciled to God.

His voice is now silent; but "he, being dead, yet speaketh." His work on earth is done and he now rests from his labors. "He has come to his grave like a shock of corn cometh in its season."

He leaves a wife and daughter to mourn their

loss, whom may God comfort and support and bring at last to the home eternal whither their loved one has gone before them.

W. WARREN.

**Prentiss.**—George M. Prentiss died Jan. 21, 1895, aged 75 years, after a sickness of two years and seven months, which he bore with Christian patience.

He was converted under the preaching of Rev. H. B. Abbott, of Pine St., Portland, and remained a faithful, conscientious Christian.

He loved his home and was a kind and devoted husband. He leaves a wife who deeply mourns her loss.

**Drew.**—Mrs. Emeline G. Hooper Drew was born in Waterboro, Me., Jan. 23, 1825, and died May 5, 1895, at her home in South Berwick, Me.

In 1844 she married Mr. John Drew, with whom she lived in happiest married relations until taken from the home by death. Under the pastoral labors of Rev. Pascal E. Brown she was converted and united with the church at South Berwick, in which communion she remained till she heard the summons to come up higher.

Mrs. Drew was ardently attached to her church, but her warmest sympathy for all other families of Christians; and while some of the children find a home in the Methodist Church with mother, others are found in other evangelical churches. If only the children were Christians, mother was content that their church home should be in any fold of Christ's church. Her Christian life was uniform and loyal to God and the church. Her home life was delightful, and as wife and mother she was loving and devoted.

The minister in South Berwick charge will miss the motherly interest she always felt in the minister's family, and to the immediate family her removal will be an irreparable loss. Her rests from her labors and her works do follow her.

I. LUCE.

**Blaisdell.**—Arthur L. Blaisdell was born in Lakeport, N. H., Jan. 12, 1808. His parents moved to Haverhill, Mass., when he was in infancy, where his life was spent and where he died May 20, 1895.

He was converted about six years ago, during the pastorate of Rev. H. H. French, and became a member of Grace M. E. Church, Haverhill. Since his union with the church he has been among the most faithful and zealous workers. He was a most exemplary young man, and his early translation is a serious loss to the church militant. For a long time he was superintendent of the Junior League, where he did excellent work and continued in that labor until forced to resign because of ill health. He held at the time of his decease the office of secretary of the Sunday-school, where he had made himself characteristically valuable. The church rarely has so devoted and diligent a laborer, and it is hoped that his mantle of usefulness may fall upon others.

In September, 1893, he was married to Miss Lillian Wilson, of Bradford, who survives him, and, with his parents and one sister, mourns his early decease. His death was caused by heart trouble, which had affected him since he had the grippe some time ago. He expired while on duty as a mail carrier. He was buried from his late residence, 141 Cedar St., Rev. C. J. Fowler officiating. The entire force of mail carriers attended in a body. Great sympathy from church and community is extended to the greatly afflicted family.

E. E. R.

**Gower.**—Mrs. Clarissa J. Gower left the church militant for the church triumphant from South Framingham, Mass., May 5, 1895. She was the daughter of Isaiah and Desire C. Hawes, of Vassalboro, Me., and was born April 22, 1821.

Blessed with Christian parents and instructed in the ways of righteousness, she gave her heart to God when about seventeen years of age, her life giving evidence of a thorough work of grace. In 1841 she was united in marriage with Charles W. Gower, of Greenville, Maine, and possessing a cheerful disposition and happy temperament, they enjoyed a few years of as nearly perfect earthly bliss as this world ever affords. Five bright and beautiful children were given them. The eldest, and at the time the only, child was called to heaven in childhood. In 1861 death again entered the happy home and removed the loved and loving father, leaving the wife a widow with four small children to care for and train for the heavenly home. Fully conscious of her need of Divine help in her changed circumstances, she cast herself and her burdens on the Lord, and, true to His promises, He sustained her with His abundant grace. With a courage born of faith in God, she accepted the work placed before her, and right nobly did she meet the demands upon her time and strength. Her children were taught by precept and example in ways of piety and holiness, and very early in their life were converted and received into the M. E. Church, of which their mother was a devoted member. Three times within a few years death entered that home, each time removing the eldest—two young women daughters and an only son, a young man of unusual promise—and only one daughter was left to comfort and cheer the mother in her declining years. But through all this discipline of sorrow and disappointment she did not murmur or complain, but drew nearer to the Hand that held the rod, proving His grace sufficient for every need.

For some years her health has been feeble. About one year ago it became evident that her days were nearly numbered; but the remaining months were filled with severe suffering and weakness, but all was borne with a wonderful patience and Christian fortitude. She often spoke of heaven, and how blessed it would be to meet the loved ones in that beautiful world, free from all suffering and sorrow. When informed of the death of a much-loved sister, who passed away a few weeks before her own death, she remarked: "I shall go soon; we shall not long be separated," and to an intimate friend: "I long to go and be at rest; I suffer so much."

She loved the house of God and the communion of saints. Her testimony in the class-meeting gave evidence of daily communion with the Holy Spirit and a firm trust in the loving Saviour.

Her last thought seemed to be of the daughter who, in feeble health, had cared for the devoted mother with the tenderest love. The end came suddenly at last—near the close of the holy Sabbath. She awoke from a brief slumber with a violent hemorrhage of the lungs, and in a few minutes ceased to breathe.

Beside the daughter and her husband she leaves two grandchildren, three sisters, and a brother, with many other connections; but their loss is her gain.

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## Review of the Week.

Tuesday, July 16.

- Ex-Premier Stambuloff murderously assaulted at Sofia; not expected to survive.
- Unionists making a complete sweep in England.
- Successful transmission of electrical power to Sacramento for lighting, running machinery, etc., from American River at Folsom, twenty-four miles away.
- Closing consecration meetings of the Christian Endeavorers.
- The President extends in reciprocity the privileges of United States copyright to publications copyrighted in Spain.
- Roman Catholic members of the Knights of Pythias, Odd Fellows and Sons of Temperance formally placed under the ban of their church.
- Henry M. Stanley elected to Parliament.

Wednesday, July 17.

- An eight-day debate begun at Chicago between R. G. Horr, of Michigan, and W. R. Harvey, author of "Coin's Financial School," on gold or silver for the national currency.
- Death of Rev. Dr. Arthur Brooks, rector of the Church of the Incarnation, New York, and brother of the late Bishop Phillips Brooks.
- The Mora claim, principal and interest, to be immediately paid by Spain.
- The Endeavorers visit Plymouth, Salem, and Gloucester.

Thursday, July 18.

- Five men badly scalded on the trial trip of the torpedo boat "Ericson."
- The Endeavorers visit Concord and Lexington.
- Ex-President Harrison declares that under no circumstances would he accept a re-nomination to the presidential office.
- The citizens of Cincinnati present the cruiser of that name with a fine silver service, valued at \$5,000.
- The Old South summer course in this city inaugurated by a lecture by Mr. Edwin D. Mead.
- A freight train goes through a bridge in Colorado; three persons killed, and three fatally and fifteen seriously injured.
- The B. & O. electric motor draws a load estimated at 1,400 tons.
- The fire commissioners of New York city adopt the ball nozzle as a part of the fire-fighting apparatus.
- Two young men convicted of tearing down the American flag from the People's Church in this city, sentenced to one month each in the House of Correction.

Friday, July 19.

- Ten thousand young people in attendance on the Convention of the Baptist Young People's Union in Baltimore.
- A train on the new Niagara electric road derailed, and two passengers injured.
- John Morley defeated for Parliament in the election at Newcastle-on-Tyne.
- Death of Stephan Stambuloff, ex-premier of Bulgaria, from wounds received by assassins.
- Interesting exercises at the 250th anniversary celebration of Manchester-by-the-Sea.
- Tory and Unionist gains continue in the parliamentary elections in England.
- Severe storms in the West; several people killed by lightning.

Saturday, July 20.

- The Cubans trying to secure the services of U. S. army officers.
- The Lowell cotton mills advance wages Aug. 5.
- Employees of pension agencies placed under civil service regulations.
- President Cleveland's little daughter named Marion.
- Turkish troops defeated with heavy loss on the Macedonian border.
- A conditional bequest of \$10,000 to Wellesley College.
- General Master Workman Sovereign issues a manifesto ordering a boycott against national bank-bills.
- The volume of business greatly in excess of what it was a year ago.
- Hop beer declared to be not a malt liquor by a Vermont judge.

Sunday, July 22.

- Nearly 150 passengers go down in the Italian steamer "Maria" by collision with steamer "Ortega" off Spezia.
- Cashier Walden, of the Willimantic Savings Bank, missing with \$50,000 of the bank's funds.
- Riotous demonstrations at the funeral of M. Stambuloff.
- Death, from paralysis, of ex-Governor Alexander H. Rice, in his 77th year.
- The liquor law enforced in New York on Sunday.

The Ocean Grove (N. J.) Summer School of Theology opens on August 7, and will hold three sessions each day until Aug. 16. The morning sessions will be devoted to lectures on philosophic and systematic theology and church history. The afternoons will be occupied with discussing methods of practical work, including

Christian sociology and pastoral labor. In the evening the sessions will be of a more general character, and will be held in the main auditorium, and the themes, although more adapted for lay audiences, will be related to Gospel work. The sessions will close with the Oratorio of the Messiah, under the direction of Mr. Walter Damrosch. Among the speakers will be Judge Tourgee, Bishop John P. Newman, Dr. G. K. Morris, of Boston, Dr. C. J. Little and Dr. Milton S. Terry, of the Garrett Biblical Institute, Dr. S. F. Upham, of Drew Theological Seminary, and President J. W. Bashford, of Wesleyan University.

The New Franklin Type Writer has elements which strongly commend it to every one seeking to abridge the labor of writing by a resort to the mechanical methods now in use. The mechanism of the Franklin is natural, simple, durable. It is easy to learn and to operate; the alignment is perfect; the printing is satisfactory. If there be any best among type-writers the "Franklin" might justly claim to be superlative; if none stands first, the "Franklin," though costing less, certainly stands second to none now in the market. Its work is visible to the eye and errors can be at once detected and corrected. We can honestly and from personal knowledge commend the New Franklin. The Cutter Tower Co., Milk St., Boston, are its agents. See their advertisement in another column.

The temperance session of the Grindelwald Conference, specially organized for the delegation of the World's Woman's Christian Temperance Union, came to a close on Sunday, June 30. At the meeting on Saturday night the following minute was proposed by Mrs. Barker, treasurer of the National W. C. T. U. of Chicago, and seconded by Mrs. Hoffman, recording secretary of the W. W. C. T. U.:

"The one hundred and fifty delegates of the World's Woman's Christian Temperance Union and their friends assembled at the Grindelwald Conference of 1895 desire to place on record their high appreciation of all the arrangements which have been made for their comfort on the 'Berlin' of the American Line, also during their stay in London, and during their journey on the continent of Europe. The combined economy and helpfulness of Dr. Lunn's arrangements are so marked that they desire to commend them to all their friends on both sides of the Atlantic. They wish at the same time to express their confident anticipation and hope that the remarkable success which has attended the gatherings of the Grindelwald Conference may only be a preface to still greater success in the future, and that these gatherings of Christian men and women may continue to be a universal blessing to all the churches, not only of England, but also of the continent of America."

The Imperial Mill Company, Duluth, Minn., have made a change in their New England Agency. The New England trade will hereafter be looked after by Mr. F. W. Devey, to whom all correspondence from points in New England should be addressed—403 Chamber of Commerce Building, Boston. The agency now is a salaried office, and the matter of commission has been entirely abolished. This will enable the trade to deal directly with the company, which cannot fail to improve the advantages of purchasers.

### East Maine Conference Seminary.

EAST MAINE CONFERENCE SEMINARY is located in the town of Bucksport, Maine, on the Penobscot River, eighteen miles south of the city of Bangor. Bucksport stands first among the many beautiful towns of East Maine. The town is delightful for situation, and is connected by railroad with the outside world, beside boats daily for Boston, Bangor, Rockland, Castine, etc. The town is lighted with electricity and supplied with pure water from Silver Lake. There are numerous most excellent stores of every variety, where the "needful" of the best quality can be secured at lowest prices. The town library, with reading-rooms well supplied with magazines, etc., attached, is open to the public daily. The Methodist Episcopal and Congregational churches offer every privilege of Christian worship. Beside, the citizens of Bucksport are unsurpassed for geniality, hospitality and kindly interest in the welfare and comfort of the Seminary students. The town in which an institution of learning is situated—its location, its people, the advantages it can offer—has much to do with the desirability and efficiency of a college or seminary. In this respect East Maine Conference Seminary is second to none.

The Commencement exercises of 1895 began Sunday, June 2, with the baccalaureate sermon by President C. W. Gallagher, D. D., of the Seminary at Kent's Hill. His text was taken from 2 Kings 8: 11: "The cloud filled the house of the Lord." The sermon was both thoughtful and beneficial.

On the following Monday evening the depart-

ment of Elocution gave an exhibition, with music conducted by Miss Fernal. Emory Hall was well filled, and all were delighted with the skill exhibited in the line of elocution and music.

Tuesday afternoon the annual address was delivered by Rev. H. A. Butts, D. D., president of Drew Theological Seminary, Madison, N. J. His subject was, "Our Work as Christian Educators." The address was profound, clear and forcible. Those hearing the same will ever have a grander conception of education, educational institutions, and educators. "No nobler effort has been before an audience in Emory Hall within the experience of any from whom we have heard expression."

In the evening the Herbert Quintet Club of Boston gave the concert, assisted by Seminary students. There was present a large and appreciative audience.

Monday and Tuesday forenoon were taken up with examinations, to which the public was invited. The examination papers of all the departments showed thoroughness of work done both by teacher and pupil. They also showed the student to have a firm grasp of the subject in hand.

On Wednesday forenoon occurred the Commencement exercises. Twenty-four of the graduates delivered orations, which, for originality and breadth of research, the writer has never heard equaled at any Commencement of an institution of similar grade. Diplomas were presented to 35 graduates from the various departments as follows: Commercial, 8; normal, 3; musical, 2; academic, 11; classical, 7; Latin scientific, 4. The award of prizes was as follows: The Ida A. Bowler prize for excellence in moral science was divided between Edith Alma Bartlett and Maria Calista Stover; the Principal's prize for the best English essay on "Home Missions," to Chrysal Marvin Chase, of the Eulalian Society; the Latin scholarship prize of the class of 1891 to William Thompson Atwood; the prize for excellence in commercial studies to Herbert Lee Sawyer; the prize presented by A. S. Condon, M. D., for the best English essay on "The Remonetization of Silver so that it shall be the Equal of Gold as a Standard of Value," to Percival O. Hopkins; the mathematical scholarship prize, presented by the late Wilbur F. Brann, Esq., to John Abbott Chase; the Greek scholarship prize, to Chrysal Marvin Chase; the prize for excellence in botany, presented by Mrs. Frederick R. Swasey, to Horace True Muzzy.

On Wednesday evening, in Emory Hall, the faculty and graduating class gave a reception to the alumni and other friends of the Seminary. Refreshments were served and a very pleasant evening was spent. Thus terminated the most successful year and Commencement in the history of the Seminary.

We beg leave to quote from the report of visitors to East Maine Conference Seminary as published in the Conference Minutes:

"We are justly proud of our Seminary at Bucksport. While neither ancient nor venerable, she has the dignity of mature age. For nearly half a century this institution, to the Methodist families within the territory included by the boundaries of the East Maine Conference, has been the vital centre of higher educational effort, influence and possibility. Its foundations were laid by a band of noble, self-forgetting, far-seeing men, who toiled, prayed, sacrificed, and, going hence, left to us not only the burden of this school but the pathos of their high purpose concerning it. Yet not alone do the associations and memories of the past impress and inspire us, but the purposes of the present and the hopes of the future impel us forward. Our Seminary ably holds her rank among the educational institutions of our State and land. Here may be obtained a choice English education, a practical business training, or a college preparation equal to that received in the best fitting schools. The instruction in all departments—in languages, ancient and modern, in history, in mathematics, in civics, the sciences and philosophy, in music—is of such a character as to win the highest commendation, not only from the examining committee, but from unofficial and disinterested persons well qualified to pronounce upon the work performed both by teacher and pupil in the class-room. International law is a prominent study; the current topics of the day are discussed weekly with the students in the fall and winter terms; the work performed in rhetoric and essay writing is unique and extensive; the course in commercial studies is exceedingly thorough.

"The board of instruction puts conscience into its work; the members possess not only trained minds, but consecrated hearts. The writer having had a somewhat familiar acquaintance with three other Conference seminaries, heartily endorses the opinion of another member of the committee, who says: 'A more faithful and efficient corps of teachers it would be difficult to find.' Principal Chase continues to give himself earnestly and successfully to whatever will advance the interests of the school. He is a tireless worker and brings to his task such marked ability that it is coming to be recognized more and more abroad. We suggest that there may be danger of East Maine Methodists not fully appreciating this true man and royal laborer until some more discerning people come and woo him from our midst. His management is quiet and firm, hence the morale of the school is excellent. The students have a manly and womanly bearing. A good school

spirit prevails. Religious interest is usually apparent, and, at times, wonderful in manifestation. Conversions are frequent and there is a marked degree of spiritual growth and development on the part of many who have already given their hearts to the Lord. Parents may safely trust their children at this Christian Seminary. That the principal does not lose interest in his pupils at graduation many can testify. That cultured lady and enthusiastic teacher, Miss Amanda M. Wilson, is easily in the front rank of New England preceptors."

"The attendance at the school is marvelous." The dormitory is positively crowded, and many of the students are forced to form clubs in the town. The chapel is too small to respectfully seat all the students. More room is the cry. That means more money. We trust our friends will rally to the call and see that suitable buildings and a sufficient endowment is forthcoming.

D. B. Dow,  
E. H. BOYSTON,  
S. L. HANCOCK,  
JAS. T. RICHARDSON,  
Visiting  
Committee.

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